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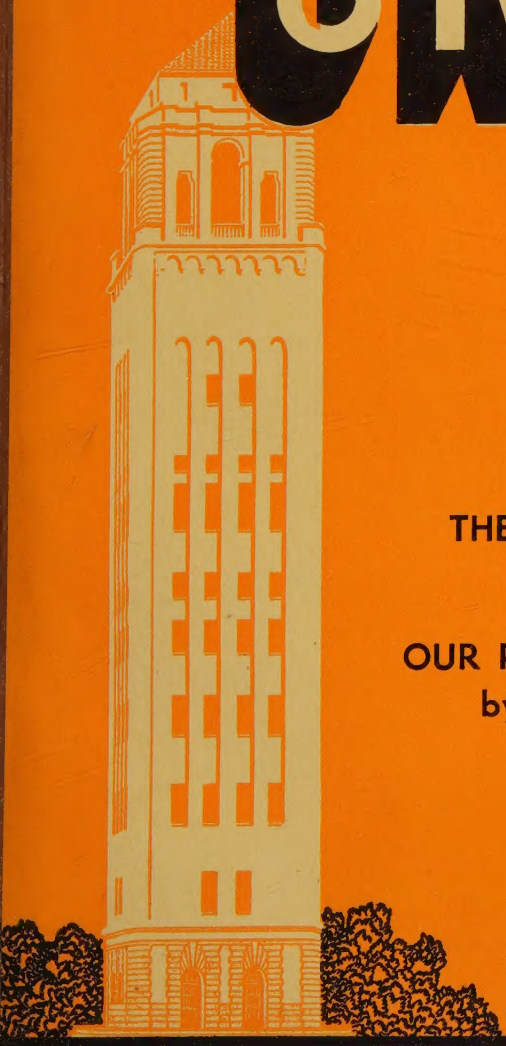

THE WAY OF FAITH
by Nonie Rose

OUR POWER TO CREATE
by Ellen Reynolds

15¢

HEALING AND PROSPERITY THOUGHTS

TO BE USED FROM

OCTOBER 20 to NOVEMBER 19

Healing

Divine love harmonizes and heals me.

AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity

Divine love provides me with plenty, and I am unselfish in my possessions.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to page 68)

UNITY

DEVOTED TO CHRISTIAN HEALING

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The Way of Faith

A TRUE STORY

BY NONIE ROSE

MRS. FAY DENBY prepared to go ashore from the fruit steamer on which for ten years she had been employed as stewardess. She was humming cheerily as she packed her bag. How many pleasant, even happy, trips she had made. How many lovely people she had met and ministered to. How fortunate she was that she had a job that gave her so much happiness when there were so many women of her age—her birth certificate showed her to be seventy-two—who were not only jobless but a burden to complaining and resentful relatives.

"I thank You, Lord, that You have permitted me to be useful all my days," she said in a whisper that had a touch of awe in it.

Her quick mind looped back to the day when her husband had passed on, leaving her with a beautiful daughter just about to be married; then forward—to her daughter's marriage to a fine young business man. Then wincing slightly, as she halted a moment in her packing, she recalled the terrible tragedy that had struck the small family. She had dreamed of the grandchild that might have been—of her own years of usefulness extended indefinitely—when suddenly out of the sunlight of happiness had swooped a definite cloud of misery. Childless, grandchildless, she had faced life at sixty-two alone in the world.

Her friends came to condole with her. She listened

to their well-meant words of sympathy: "Poor Fay, to be left alone and with so little money at your time of life. Surely there is no God when such things can happen."

Like a thoroughbred that does not need the flick of the whip but only a word, Mrs. Denby lifted her head.

"No God? Why I'd rather be a hundred years old and penniless than to believe that. Don't feel sorry for me. God has always been my strength; He will not desert me now. He has not deserted me," she added emphatically.

Her well-meaning friends departed, shaking their heads lugubriously. What would poor Fay Denby do?

But at that moment "poor Fay Denby" was making her plans, and her crepe-hanging friends would have been surprised indeed had they known what those plans were. Silently she was thanking Spirit for all the gifts that had been bestowed upon her, and she reiterated her plea, "Oh, Lord, let me continue to be useful."

She dressed herself in a neat brown suit, arranged a small brown hat on her tawny hair scarcely touched by gray, and with a confident light in her bright hazel eyes she stood still for a long moment and reverently asked to be shown the way. Then she sauntered calmly down the street, and no one watching the trim, confident little person would ever have dreamed that she was the victim of a heart-breaking tragedy.

Without conscious objective she strolled over to the Avenue, and presently her attention was caught by the posters of a steamship company depicting natives at work on a tropic plantation. She stopped to admire the blazing color; the posters had an irresistible fas-

cination for her. All her life she had wanted to travel, but for one reason or another it had been postponed. She and her husband had planned to take their savings and go off on a long trip when they became old and he retired from business. She sighed, but almost at once the sigh was succeeded by a smile. The thought came, Why not travel? Why not, indeed? She might travel, and in thus fulfilling her life dream she might also be useful. Why couldn't she, she asked herself, get a job on one of these fruit steamers—a job as stewardess! That was a job where youth was not an asset.

As though she were cleaning a slate with a wet sponge, she wiped from her mind the wails of her well-meaning friends; and with confidence she made her way down to the office of the steamship line and asked for a job as stewardess.

"Do you think you can handle the job?" the manager asked kindly. "It takes a lot of patience. We sometimes have people on board who are ill—cranky; you probably wouldn't have much free time."

"People are never cranky with me," Mrs. Denby said serenely. "If they are at first, they soon get over it."

Her smile and her confidence were infectious. The manager's cold face relaxed in a faint smile. "All right, if you're that confident, we'll give you a trial. I don't promise any more than that."

The trial trip had continued for ten years—ten happy years. And now she was ending another trip, thinking irrelevantly that perhaps all trips were trial trips but that perhaps we just didn't know it. She hoped that she would always be able to stand the test of her trial trip.

As the last handkerchief was crammed into her bag, she recalled that she must go to the hospital as soon as she went ashore to see one of the crew who had had the bad luck to crush his leg under a crate. "Poor thing," she thought, "I hope he isn't so badly hurt that he can't make the next trip. We'd miss him so."

With a cheery smile she went ashore and after leaving her bag at the small hotel where she lived when in town, she went direct to the office of the steamship line. She got her check and was just about to leave when she remembered that nothing had been said about the next sailing date.

"When do we sail?" she asked the young man behind the wicket.

"Oh, that reminds me," he drawled indifferently, looking at his wrist watch. "The manager left a note for you. I forgot to give it to you."

Smiling, she took the note from the young man's hand and slit the envelope. As she read the few lines the smile faded from her lips and her eyes grew serious. There was some lame excuse that they were reducing the number of sailings owing to a slack in business and laying off a number of stewardesses. It meant that she was out of a job. She was seventy-two years old and out of a job.

Soberly she went out into the sunlight, but presently the smile returned to her lips.

"I thank You, Lord, that You have given me ten years of usefulness. You have never deserted me and You will not desert me now."

With her habitual cheerfulness she went on to the hospital to see the member of the crew who had been injured. Visiting afterward with her friend, the nurse

in charge of the ward, she listened to the latter's troubles with sympathy: her lack of capable help. There were plenty of nurses—that wasn't the trouble—but she needed some one for a buffer. Some one who could take care of the horde of details for her. But Fay Denby made no mention of the blow she had just received in that curt note from the steamship line.

Blithely enough she told inquiring friends, when they found she was not sailing again, that she was merely resting. But secretly she was worried at the inroads her living expenses were making on her small savings, and presently as her funds began to dwindle uncomfortably she left the small hotel and moved to a cheap rooming house.

Daily she searched the want ads of the newspapers for a possible job. But when she went confidently to apply for the job and they asked her her age, they told her brutally that she was too old.

"But I can do the work," she insisted.

They shook their heads: she was too old.

As the weeks slipped into months and she heard the same brutal words of dismissal, Fay Denby's confidence began to waver. Her friends urged her to apply for a pension. She shuddered. She did not want to be considered "finished," a person unable to care for herself who must be cared for by a charitably inclined government. She wanted to be useful to others. Her friends' well-meant advice left her unshaken in her determination to support herself.

Her funds were running low, so she bought a one-burner gas stove and began to cook skimpy and unsatisfying meals in her small room, meals that she did not enjoy. They breathed of lack, of fear and anxiety, and because she knew that her economies were having a bad

effect upon her and upon her way of thinking, she determined after weeks of struggle to stop them.

"I have never been afraid in all my life and I am not going to be afraid now," she said bravely. "God has always provided for me and He won't fail to provide now just because by birth certificate shows that I am seventy-two years old."

Fay Denby made her statement aloud and a startled expression flitted across her face as she realized that it was a long time since she had made such a statement. Corrupted by the fears of her friends, she had let go of the one principle on which she had builded her whole life.

"Lord," she breathed softly as she knelt beside her narrow bed, "let me find some place where I can be useful. Show me the way."

When she got to her feet after a moment of silence, she was confident and serene. Spirit could and would show her the way.

In her fear of spending, she had neglected her tawny hair. Now she realized that she needed a wave. And her hands—they had been neglected too. Her husband had always been so proud of her hands.

After a soothing bath into which she sprinkled her last bit of bath salts, she dressed herself carefully and looked with approval at her reflection in the glass.

She went direct to a hairdresser who had formerly given her waves and leaned back luxuriously.

"I always envy you, Mrs. Denby," the girl said as she prepared to set a wave in the tawny hair. "You always seem so happy and contented. I suppose that is why you stay so young looking. Nothing to worry about."

Mrs. Denby summoned a slow smile. "Thank you,

my dear, since you are good enough to say that I'm young looking; maybe it's because I don't believe in —old age."

"You evidently don't believe in trouble either," the girl added. "You never seem to have any."

If the girl could have known how fear ridden and doubtful she had been! But never again! She was through with worry. There was a way out for her. There was a way out for every one who laid his burden where it belonged: on the creative Spirit that was responsible for His creations.

"Do you want a manicure?" the girl asked as she tied the net around Mrs. Denby's damp waves.

"Yes, I want a manicure," she decided quickly.

"You'll be all fixed up for a date," the girl said with a laugh.

"Maybe I am getting fixed up for a date," Mrs. Denby replied with a half-smile. "One never can tell. It's just as well to be ready."

"Yes," the girl murmured, "even if the date doesn't show up."

"The date that is for you cannot help but show up," Mrs. Denby declared with assurance, as the girl filed her nails to a decent oval.

Later Mrs. Denby smiled whimsically as she entered a restaurant that she had avoided for a long time. She was through with makeshift meals; she was no longer afraid to spend her money.

As she was finishing her dinner she heard a well-known voice. Beside her table was the nurse in charge of the ward at the hospital.

"Why, Mrs. Denby, I haven't seen you in ages! How well you're looking. Every time I see you, you look younger."

"Thank you. I'm glad to see you. How is everything at the hospital?"

"Oh, let's talk about something pleasant." The nurse seated herself. "You don't make those trips with the fruit steamers any more, do you?"

"No, I haven't been with them for a long time."

"Why haven't you been in to see me? Are you working now?"

"No, I haven't been doing anything. Just resting. But I'm beginning to think about getting busy. You know I'm not used to being inactive."

"I went to your hotel to see you, but they said you had checked out," the voluble nurse chattered on. "More than once I've wished I had you to help me out around the ward. Nobody ever had such a way with people as you have, Fay Denby."

"Oh, Lord, let me find some place where I can be useful." Mrs. Denby thought and could not restrain her smile. Let the skeptical say, "Mere coincidence." She knew better.

"Sa-ay, why can't you come and help me out? If you don't like it and the sight of so many sick folks gets on your nerves, you don't have to stay."

"I might," agreed Fay Denby.

"Of course the salary of a ward maid isn't much, but you'd get all your meals, and that's something. You could come over here once in a while if you got tired of the hospital food. You know, today I was so hungry for a change of cooking, I made a beeline for this place. I just had to come."

"Yes, I like this place too."

"I'm certainly glad I ran into you. The supervisor has agreed to let me have somebody to help me, and if you'll come it's all settled. You'll look so trig in a

uniform," the nurse conceded admiringly, "with those slick little waves. I just don't see how you do it. I can't keep a wave in my hair two hours."

Calmly Mrs. Denby paid her check and, walking on air, returned to her room to pack. A job! A job where she was needed. A job where she could be useful.

And when she stood with her bag on the threshold ready to leave her small room for good, she breathed softly, "Lord, I thank You."

Mrs. Denby is again happy, happy with an assurance of security that she feels she will never lose, because it is founded on somethng more enduring than an old-age pension. It is security founded on faith, faith in a power that never did—never will—desert her.

At the hospital the staff call her the "little trouble shooter," because she can do more to straighten out tangles than any one in it. When they tell her that they wouldn't know what to do without her—and she knows they mean it—a warm glow of satisfaction settles around Fay Denby's heart. She doesn't mind the unpoetic title of "trouble shooter," but she reflects in all seriousness that they do not know what a real trouble shooter is. She does. She has learned God's way, and she will never again forget the way of faith.

The Way of Faith

If you liked this true story of a woman whose faith in God was abundantly rewarded, don't you think that your friends will like it too? We are publishing *The Way of Faith* as a greeting booklet, which will be appropriate to send to several friends this Christmas. It will be priced, 12 for $1 (single copies 10 cents). Order a quantity today.

Faith

I do not know what makes the earth go round,
  But every dawn I see the sun appear.
Is life within each seed cast on the ground?
  I know not, but I look for crops next year.

I do not know from what mysterious source
  Electric power begins its mighty flow;
But, when I close the switch, I know its force
  Will turn the wheel or cause the lights to glow.

Like Newton, I have seen the apple fall,
  A slave to gravitation's changeless law.
I know this law exists, but that is all.
  I know not why; but simply I saw.

There are unnumbered things I do not know
  If cause must be explained by mortal sense.
Yet I believe, and through belief I grow
  To recognize divine omnipotence.

—*William J. Stevenson*

Our Power to Create

IT IS STRICTLY OUR BUSINESS TO SEE THAT WE VISUALIZE WHAT WE WANT TO HAPPEN AND NOT WHAT WE DO NOT WANT TO HAPPEN. WE MUST THINK RICHLY AND FEELINGLY OF HEALTH, SUCCESS, WEALTH, AND HAPPINESS.

BY ELLEN REYNOLDS

DO YOU WANT to change your work, your income, or even your entire life? Then change your thoughts as the first step in your recreation, for the power to shape our life and control our environment lies largely within ourselves. Strangely enough, the dynamic tool with which we build and rebuild our life is a faculty of the mind that has often been considered lightly or entirely misunderstood as a characteristic of the inefficient dreamer. This great faculty is the imagination. It is the creative energy of life driving through us, and when properly developed it is to a great degree the ruler of the other mental faculties.

The scientist, the poet, the novelist, the artist, the little child, the businessman, the hobo—each uses the imagination in different ways and in varying degree. We often speak of this faculty as "the mind's eye," which we all possess but which must be cultivated, deepened and strengthened if it is to become active in working for us in a constructive way.

The lowly place the imagination has held in the eyes of the practical man of affairs is due to its con-

fusion with mere fancy or daydreaming. Fancy is imagination operating at surface depth only. It is imagery gone wild, unfolding without any definite objective and unaccompanied by action. True imagination, rightly directed, always arouses a desire and therefore stimulates us to do something, not merely to think about things.

The basis for the changes produced by properly directed imagination lies in the new and larger thoughts created. By means of right ideas imagination can build up thought forms that have vitality enough to become things. If at first thought this seems unreasonable, reflect a moment on the facts of your own life and see in what way your concrete possessions or experiences have been brought into realization. How did you get your automobile, your wife or husband, your house, or your trip to Europe? In every case mental images preceded the thing realized.

The thoughts we have about things are merely patterns from which we proceed to build actual things. The drawings of the architect, builder, or engineer represent thoughts about the completed work; and if this process of thinking has been based on the principles of their art and science and followed up by active work embodying these principles a sound structure will be erected. If the original ideas are unsound or the work is done incorrectly, a faulty structure arises; but this defective work can be remedied in many cases by checking it with fundamental principles and correcting the errors made in construction.

Every one uses the imagination to reproduce ideas in remembering or to help in the process of reasoning. It is with productive imagination however that scientific reasoning is chiefly concerned; for creative work

of any kind must not merely recall the images of what has been but must also seize upon these images and remold them or else take them apart and draw something new and different from them. For example, before the atom, electron, proton, or neutron had been proved to exist, the trained mind's eye of the scientist visualized them and offered hypotheses that were sustained by the spectroscopic analysis of the wave length of the various elements. Through this apparently simple process of visualization the whole science of modern physics has been rewritten.

The scientist, religionist, idealist, and metaphysician all emphasize the fact that universal Mind, the creative intelligence pervading all things, expresses itself through us. Our mind provides the center through which this dynamic power operates, displaying its creative capacity in kind if not in degree. All agree in attributing creative power to thought, although explanations of the method of operation vary with different schools of thought. To the subconscious side of the mind is attributed great power and resourcefulness, as it expresses itself as feeling or soul; and with some psychologists our creative ability lies in freeing the subconsciousness of repression and using it as an intermediary between our conscious mind on the one hand and universal Mind on the other. Other spiritual scientists ascribe this same building power of the imagination largely to the superconsciousness which rises above our personal weakness and represents the divine in us. By the religionist and the spiritual scientist this transcendent creative power is called the Christ, the divine principle within man.

Most great mental and spiritual scientists emphasize the fact that universal Mind is the great building

power; and since this is the only power, we need only provide the best conditions for it to carry on this constructive work—which becomes negative or destructive only as we ourselves employ it inversely, negatively, or weakly.

In whatever light we may regard the Bible, whether as the inspired word of God or as only a great piece of literature, no book has surpassed it as means of directing emotion and controlling behavior. Its psychology is sound, as measured by present day theories, and the concrete illustrations of these principles as embodied in parables, colorful stories or episodes, are dramatic and impressive. This book gives the key to the formation of constructive thought forms in Mark 11:24, where Jesus says, "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." The quality of faith described here is actually the substance of the things we desire and is necessary for the development of the desired gifts or for success in any endeavor. This faith may be only in ourselves, in our fellow man, or in the great linking Cause that binds all men together; but only as we recognize our unity with mankind are we fully creative.

As material for work constructive imagination requires perceptions brought to us by our five senses. The senses provide some of the lumber or building material from which new structures are formed. But creative imagination does not depend upon this sense material alone, for by the operation of our own mind, we can legitimately weave new fabrics that are rare and different. This is both our privilege and our obligation as creative beings.

We must constantly keep in mind that the creative energy used in imagination goes in the direction we

send it by our thoughts. The conclusion then is very plain. It is strictly our business to see that we visualize what we want to happen and not what we do not want to happen. We must think richly and feelingly of health, success, wealth, and happiness and actually see them manifested as the first step but not the only one in the demonstration of these things. The next and vitally important step is the follow-up work, which is always in the nature of action as nearly as possible in line with what we want to see manifested. This work gives strength and virility to our thoughts.

All these scientific theories concerning the creative power of the imagination may be true, but they are of little practical value unless we can put them into actual use and thus test their validity. One precaution is necessary in using this creative law. We must not think limitation in any form. Oftentimes while deeply desiring some special form of good, we feel that our previous mistakes or the people or conditions surrounding us are obstacles that will block and limit us in some way. If we need money or a position or any other practical thing, we begin to wonder where it is coming from, thus introducing doubt into our thinking, and this doubt clogs the machinery.

We do reap what we sow in errors of different kinds but the crop does not repeat itself necessarily after we stop sowing the specific seed. The great intelligence or first cause, God, whose power we are using, knows no limitation. His power only appears limited when "restricted" by us. We can "step down" the current and reduce the power, because we are free agents; but the externalization of our desires does not depend upon these apparently hampering conditions even when we use the conditions around

us in the best possible way in our work.

In all our creative imagery common sense must be employed; but if we check these emotions by willingness and effort to express them in action we are not idly daydreaming but building. When planning the condition or experience we desire, therefore, we must be very practical in taking stock of ourselves before we make our imaginative blueprint of our desires. Are we willing to pay the price in hard work, study, self-control, and other forms of discipline necessary if we are to attain our objective? This necessary cost must be counted in every case. Otherwise we are merely wishing, and that is not a profitable pastime.

We must also be willing to exclude destructive emotions, such as anger, hatred, jealousy, and self-pity if we are to create successfully. These strong, destructive emotions break the connection between our own power and the great powerhouse, universal Intelligence.

To attain what we want we must therefore:

Realize the creative power of our own thought.

Know what we want, and regularly concentrate on and visualize our attainment of this objective clearly and dramatically for at least fifteen minutes each day.

Persistently believe in our ability to achieve by connecting with the great Intelligence everywhere present.

Count the cost, be willing to pay it, and recognize that only we ourselves can limit or prevent achievement.

Work intelligently and systematically as we are led by "hunches" and by the best advice we can secure in the field of our desire.

You and Your Child

WHEN THE CHILD GROWS UP

BY ZELIA M. WALTERS

FOR YEARS you have been telling your son just what to do about every detail of his life. You have chosen his books, his school, his companions, his recreation, and as nearly as you could his very thoughts. This morning at breakfast you are giving him minute directions. He is going to be away over the week end, and you are telling him just how to conduct himself.

"And don't spend too much time in the society of that Blank girl" you conclude. "She's too noisy, and if she doesn't quiet down she will get herself talked about. You can't afford to keep such company."

You hadn't noticed that he isn't giving any answers to your admonitions. Before this he has always dutifully replied, "Yes, mother."

Now suddenly he says, "Don't you think I might decide about some of those things myself?"

You look up with a gasp. The voice that addresses you is a deep, manly voice. The person beside you stands four inches taller than you do and weighs half again as much. You are looking at a stranger. Your little boy is gone. There is a man gazing back at you, unsmiling. There is a slight line between his brows. You sense something almost hostile in the air. You are lost. How shall you answer the question that he has just asked?

Will you say yes and cast this youth out on his

own judgment, or will you say no and try to keep this man in leading strings.

Such a dilemma has suddenly appeared to many a parent.

To the parent who has given thoughtful consideration to the training of the children from the time they are born such a moment never comes. There will be no time when, with a suggestion of hostility, the child looks at the parent and asks, "Am I out of leading strings?" It is because we want to avoid this unhappy crisis that we consider the problems of the child growing up and trace their connections with his training as a small child.

More than twenty years ago Lytton Strachey's vivid book on Queen Victoria came out. It sprang into immediate popularity, for the historian told the story of an era in an interesting way. The book is still being read. But of the thousands of parents who must have read it, I wonder how many noticed the significant incidents connected with Queen Victoria's upbringing. Her mother, the Duchess of Kent, was a masterful woman. Though she was bringing up this child knowing that she would be the head of a great empire, she never allowed her any liberty at all. Every moment of every day was planned by the mother. The young girl was merely to obey, never to make any plans or choices for herself. Any observant psychologist could have told years in advance what would happen when the girl became queen.

Hardly had she moved into the royal palace when she asserted herself. There was no open break with her mother. But the duchess was firmly relegated to a position of obscurity, and she never had the confidence of her daughter or any influence over her.

She bewailed this condition bitterly, but she probably never had the penetration to look back, and see that she herself had created it. Not only did the young queen throw off her mother's influence but she soon showed an alarming obstinacy. There were times when her stubbornness came near to causing a crisis in the affairs of the government. This determination to have her own way at any cost was a natural reaction to the suppressions of her childhood.

You cannot trample on any one without setting in motion a sorry train: not even if the person you suppress is your own child and you are acting from the best motives, thinking that you can save the child from trouble by dictating his every thought and act. If tyrants ever observe the course of history, which apparently they do not, they can learn that you cannot trample upon the people of a commonwealth without sowing the seeds of upheaval and revolution. Suppressing human beings is like suppressing steam; there is a limit beyond which it cannot be done. There will be an explosion after a while, and it may blow your carefully planned scheme of things to bits.

So let us as wise parents learn from the pages of history, abolish the benevolent tyranny in our homes, and set up a domestic democracy in which all will have a voice in making the laws by which they are to be ruled.

If the parent has thought of this from the beginning of the child's life, the youth will be prepared to use his own initiative and judgment when the time comes that he must act alone. He will have been using these faculties all along. The parent will often say about a problem of behavior, "What would you do about this?" instead of laying down the dictum

"You must do thus and so." Very often even the small child will have two courses of action set before him and be allowed to choose what he will do. A small girl, after some preparation, may be given the kitchen some day with permission to get whatever she likes for lunch. The first experiment may be hard on the family, but she'll learn to choose and decide without running to mother with questions. The boy may be given a suitable outdoor task which he is to carry through by himself. A camping trip of the "roughing it" variety is a fine opportunity to teach children to rely upon themselves without whining. But ordinary home life is full of opportunities for children to use and develop judgment. The parent who has not taught a child to stand upon his own feet long before he reaches high-school age has either been careless or selfish. The careless parent says, "It's such a lot of trouble to wait for a child to think things out. I'll decide what he shall do and tell him to do it; thus I'll save him from mistakes." The selfish mother likes to have the child look to her for everything. It gives her a false sense of importance and power.

But the child, whether well or ill taught, let us say, reaches the age of fourteen years. He goes to high school or boarding school. He makes new friends, some of whom will have standards different from his own. He is thinking strange new thoughts and he no longer shares them with his father and mother. He goes to parties and club meetings. He wants to be out at night. He becomes critical of home and family. Somewhere along in high school or during his first year in college he may become an agnostic about religion. He may adopt new and startling theories about society and government and personal conduct.

Spare yourself the usual anguish of spirit over these vagaries. If your child has been brought up in a good home, with the example of honorable and tolerant parents before him, he will return to a sane pattern of life by the time he reaches maturity.

Usually the first problem that comes up is that concerning time away from home. Sally joins the girls' club at high school. They have parties on Friday evenings. You wish you knew more about the club. But it is a secret society, and no parent can know anything about it. What do you think about letting Sally go? If at fifteen she hasn't been trained so that she will behave with reasonable circumspection at all times, keeping her away from the club will not help.

"I've decided to let Sally and Judy go to the club parties on Friday evenings," said Mrs. A—— to her neighbor Mrs. B——.

"My girls are not going," said Mrs. B——. "You never know what they'll be up to when they get off by themselves. I'll keep mine at home where I can keep an eye on them."

Mrs. A—— said nothing. The code does not permit one to be a tattle-tale. But Mrs. A—— was remembering that the preceding Friday evening she had glanced out after dark and had seen two figures getting out of an upstairs window onto the back-porch roof at Mrs. B——'s house. The girls took their own way of getting out to meet the "crowd."

The parent uses discretion in giving the children more liberty.

"Mother, I'd like to go to the movie tonight," says Betty.

"You know our rule. You cannot go out to stay

later than 9 o'clock on a school night."

(This rule was adopted in family council at the time when the first child started to high school. All the reasons for such a rule were discussed and approved.)

"But, Mother, this isn't just for fun; it is a historical picture, and I'll learn a lot from it."

"It will still be there on Friday night or Saturday afternoon."

"Only little tots go Saturday afternoon. Frances and Evelyn are going tonight, and I want to go with them."

"You know why we made that rule about not going out when you must go to school next morning."

"Oh, Mother, just this once."

"There have been times when I'd like to break one of our rules just this once. But I don't think that would be fair to the rest of you. I expect you children to stand by them even at times when they are inconvenient."

"Mother, every one in my class except me is going."

(Never give way to this argument that "everyone else is doing it." It isn't true usually, though the child advancing it thinks it is. And if you did yield to it, you would give your child the impression that mob rule is right rule.)

"We should have to have a better reason than that for changing the rules that we all thought reasonable."

Now Betty may appear to be deeply disappointed. But in reality the children who have a sane and careful oversight and are not permitted to do as they like appear to be rather proud of the fact. Betty will assume a slightly superior air when she tells Evelyn that she cannot go to the movies on Wednesday night.

"My mother wouldn't think of letting me go except on Friday or Saturday," she says. "It's no good arguing; that's a rule in our family."

At fourteen a child ought to realize that a new era has begun. If he has been inclined to lean a little, coming to you for help in making decisions, put him upon his own judgment. Never refuse to discuss a matter with him, but when it has been talked over say, "I think you'd better decide that for yourself."

One girl of fifteen faced with rather a difficult choice cried out, "Mother, why don't you say I must do it?" She hadn't quite the resolution to make the hard choice, yet her conscience would not let her take the easy way. She wanted to throw the responsibility on her mother.

"I shall certainly not say that," replied her mother. "I have been training you for fifteen years so that you may know what to do. If you can't decide about this it will not help any for me to tell you what to do."

That is the right attitude. Yes, the parent will give advice but no more commands, unless in some special emergency not provided for by previous training.

"Suppose the child makes wrong decisions!" says the anxious parent.

He will sometimes. Then the parent stands by and unobtrusively helps him to learn the lesson from the error, so he will not repeat it.

Keep a tolerant and open-minded attitude. Do you remember that in your own childhood you thought your parents old-fashioned and stiff. Sometimes you told them that things had changed. It was true; things had changed between their childhood and yours. But things have changed again between your

childhood and your children's. Outside the bedrock truth of life practically everything has changed. Travel, industry, housekeeping, social relations, education, amusements, mental and moral trends, are not as they were twenty-five years ago. The rules of health that we followed are in the discard. We had to bring the children up on a new set of rules. The code of social good form has been rewritten. The etiquette we thought could never be altered is regarded as ridiculous today. Keep a flexible mind, a youthful mind. Examine the new ways without prejudice and be willing to adopt them if they are better.

So far this seems to be a discussion of the parents' problems, rather than those of the growing child. But as we see, it is really a matter of parents' adjustments first. It is the parents who must get rid of the sense of owning the child, the parents who must give up their prerogatives of infallibility and superiority, the parents who must look upon a changing world and find out what is good in it.

The child's problem is that of assuming responsibility for his decisions and acts.

Now is the time to let the child manage the money spent for him. If the family finances will stand it, increase his allowance and let him purchase some of his wearing apparel, as well as provide for his own amusements. Before this you will have trained him to budget his income and expenditures. Now he will understand that if he wants a new baseball glove he must have fewer ice-cream sodas this month. If he wants to take a certain vacation trip, he must save for several months before vacation. At first the parent may keep the voice of final authority about purchases. Do not allow Mary to blossom out in a dress fit for

a party, when she needs a school dress. But do your guiding tactfully, so Mary will hardly know that she didn't make the decision.

What shall you do when it appears to you that Junior seems slightly ashamed of his family? Your first reaction is probably exasperation. But don't show it. His feeling about his family springs from a deep family loyalty combined with the usual vanity of the child. He wants his family to be the very best family to be found. He wants his mother to stand out ahead of every mother in the crowd. He wants everything about his home to be the best. Of course he is likely to think first of externals. If he could live in the biggest house in the neighborhood and if his mother could have the most fashionable clothes, he thinks that would be enough. Now is the time for mother to use all the wisdom she has. Can you lead him to see that what makes a really fine home isn't the externals at all but the atmosphere of fineness, sincerity, honor, and courage? Are the young folks sincerely welcomed in his home? If they are, he will soon find that his home and parents are popular with the crowd, and that will be a satisfying experience for him.

Perhaps the whole family will need to spruce up a bit when Junior begins to notice social usage. Mother and sisters had better "dress for dinner" in the sense of appearing in fresh and attractive clothes before sitting down to a meal. See that there are flowers on the dining table. That will cost you nothing in money, but something in effort. If you have got into ways that are too slipshod and easy, bring yourself and the family up rather sharply. Junior has noticed some other home where living is carried on after a gracious pattern. Let him see a really gracious pattern observed

in his own home. He must practice small niceties of behavior at home if he is to use them abroad.

So if Junior seems ashamed of his home perhaps the home needs something. Make a firm resolution, and set a standard that will keep Junior busy living up to it.

It is Sunday morning. The family is getting ready to go to church. Every one always goes to church. Suddenly the high-school-senior son remarks, "I don't believe I care to go to church today." Perhaps the words strike terror to your heart. You have read that infidelity is rampant in school and colleges. Here is proof. Your son is going to leave off attending church. You think, "He is getting away from religion." Being a wise parent you do not make an issue of it. You say, "Very well," and go on getting the younger children ready. But you say to him privately, "I want time this afternoon to talk with you about that." Perhaps all through church you are wondering what you can say to him, what arguments you can advance to show him that he is making a mistake if he cuts off his contact with the worshiping multitude. Do not be too much troubled. He is not getting away from religion. He may be getting away from some of the church members that he doesn't care about. Perhaps he is getting away from an uninspired teacher who dwells on old dead points of doctrine instead of the issues of life. Then he may have found religion as exemplified in this church a bare and unlovely thing that satisfies none of his natural longings for the beauty and mystery of spiritual things. There may be many reasons why he doesn't want to go to church.

By all means talk it over in a calm and friendly manner. Find out if you can, why he came to this

decision. Perhaps there is something else he wants to do on Sunday mornings (play golf or tennis, or go rowing), and he will talk grandly about worshiping God in the "first temples," the great outdoors. Remind him that people who never go to church rarely think of God at all in connection with the groves and fields. If he is irritated by some one or something at church you may be able to show him that that is a small thing compared with the benefits of church attendance. For the habit of churchgoing in itself is a valuable thing in life. If he merely wants to assert his right to stay at home if he pleases, can you tactfully point out that this is a childish thing to do? But he may come out boldly and say he no longer believes in God and thinks all religion an outgrown superstition. Take this calmly. Give him something to think about. You might say, "The presence of God has made a great difference in my life." Your child knows you well enough to know something of what God's presence means to you. Say no more; just leave him that to think about. Or you may approach it from a different angle. Take the familiar little illustration of the garden.

If you were walking through a forest and came suddenly upon a cultivated garden with flowers in ordered beds and every weed pulled up, what would you think?

The youth may reply, "It would mean that a house was near with people who cared for the garden."

"Would you not think that a chance wind had sown the seeds of flowers and they had come up in these beds?"

Of course no one could think that; an ordered garden is the result of a mind that planned it.

If he gives an honest reply something like this you may say,

"You are a student of science. Even with the little you have studied you know that all the universe moves in accordance with law. You think an ordered garden could not exist without a mind to plan it; do you think an ordered law-abiding universe can exist without a mind behind it? I call that mind God."

There will be many other ways in which you can drop just one seed thought. Then let the seed alone. Do not like an impatient child try to dig it up every day to see if it is growing. Do not say too much and do not argue. Let whatever you do say be founded on bedrock Truth. You will never convince your doubting child by words. It is the Truth that you have shown in your life that will count at last.

Remember that nearly every thinking person goes through a period of doubt. It might almost be called a phase of growth. It means that a youth, instead of accepting the say-so authority, has thought the matter part way through. After a while he will become wiser and he will think it quite through and see God at the end of his questioning.

The problems that center about the growing child are all concerned with his growth into what James calls the "law of liberty." If he is to live worthily and happily he must learn that there is just one way to live in liberty. That is to order life according to the will of God.

EDITOR'S NOTE—This article is included in a new Unity book by Zelia M. Walters entitled *You and Your Child*. The book, published September 1, contains the series of articles of the same name that appeared in UNITY magazine during 1936.

Our Lord's Prayer

BY GEORGIANA TREE WEST

OUR FATHER

Beloved Spirit, Father-Mother God, in whom I have my being and who exists in me,

WHO ART IN HEAVEN,

Thou art ever indwelling. In the kingdom of harmony within me I feel Thy perfection.

HALLOWED BE THY NAME.

Hallowed, holy, whole be my consciousness of Thee. May I throughout this day move in the consciousness of Thy presence as life, love, wisdom, and power in all that I think and say and do.

THY KINGDOM COME.

May I walk in the light of my own divinity. May I through my consciousness of oneness with Thee bring the heavenly harmonies into earthly expression.

THY WILL BE DONE, AS IN HEAVEN, SO ON EARTH.

Thy will is the will-for-good-for-all. May I be strong to behold and to declare Thy good will, which is the will for abundance of life and love, wisdom, and power —now done in the realm of manifestation.

GIVE US THIS DAY OUR DAILY BREAD.

Through faith in Thee as the one source I ask, believing I receive, the fulfillment of every need of soul and body throughout this day.

FORGIVE US OUR DEBTS, AS WE ALSO HAVE FORGIVEN OUR DEBTORS.

For all that we owe Thee and in our ignorance have withheld Thou dost forgive, as we in turn forgive those who have withheld from us that which is rightly due us as their brothers in Christ.

When we turn to Thee repentant, Thou dost "give" freely of Thy good "for" our evil. This miracle of the grace of God is wrought as we in turn "give" good "for" evil to those of our fellows who have despitefully used us.

BRING US NOT INTO TEMPTATION, BUT DELIVER US FROM THE EVIL ONE.

Thou wilt not leave us to the temptation of our own wrong thinking. When we are tempted by the willfullness or ignorance of our own thoughts, Thou wilt not desert us; Thou art the voice in the wilderness saying, "Come unto me." Thou art the ever-present help in time of need that delivers us from the results of our own mistakes.

FOR THINE IS THE KINGDOM, AND THE POWER, AND THE GLORY, FOREVER. AMEN.

"Thou Art My Servant"

BY ELLA POMEROY

Listen, O isles, unto me; and hearken, ye peoples, from far: Jehovah hath called me from the womb; from the bowels of my mother hath he made mention of my name: and he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me; and he hath made me a polished shaft; in his quiver hath he kept me close: and he said unto me, Thou art my servant; Israel, in whom I will be glorified. But I said, I have labored in vain, I have spent my strength for nought and vanity; yet surely the justice *due* to me is with Jehovah, and my recompense is with my God.

And now saith Jehovah that formed me from the womb to be his servant, to bring Jacob again to him and that Israel be gathered unto him (for I am honorable in the eyes of Jehovah, and my God is become my strength); yea, he saith, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

WHETHER THIS passage, the second of the Servant Poems (Isaiah 49:1-6), is read as coming from an individual seeking communion with God or as a statement of the higher self ever acknowledging its source, the entire group of verses is a dedication of the whole life to the service of Jehovah and expresses the conviction that in assigning a vast work Jehovah at the same time provides the "recompense" and "strength" required to carry it out.

The opening sentences of this poem recall the use of the word "isles" in the first poem; and we are again reminded that our ordinary thinking is disintegrated, lacks purpose, and is marked by separativeness. But the servant of Jehovah knows well that he is already called and chosen; that "Jehovah hath called me from the womb" of time to do His perfect work; and that from the moment of physical conception the individual soul is provided with its own place, its own niche of usefulness and expression.

The metaphysical student knows too that the "sharp sword" of his mouth is not to be an instrument of torture and pain to others, but that through his own mouth must come the words that will release him from ideas and habits that have bound him. Freedom from embarrassing situations or compromising persons is not secured by wielding a sharp tongue, by lashing out against them with bitterness. But mental freedom and spiritual realization come through sharpening one's own word, making it keen, direct, and incisive when turned toward one's own errors—with the same motive with which one deliberately prunes a tree, that of improving the product of the tree—never in the spirit of condemnation or spite.

It is in the mood of willingness to be changed, to let go of the useless or defective, that we realize that "in the shadow of his hand hath he hid me," and so we are able to rest our thinking upon Him, His glory, and His love. Association in our heart with the beauty and harmony of God makes of us that "polished shaft" to which our poet refers, and we observe with joy that every thought and act, every incident and circumstance, in the life becomes better rounded, more expressive of divine law, more adapted to its

purpose, and more like the ideal "shaft" that always reached its mark.

Saint Gregory asked, "What is denoted by the 'quiver' of God but secret counsel?" It is surely true that our Father, from the creation throughout eternity "in his quiver hath . . . kept me close"; and of this the servant of Jehovah is sure. It is in our periods of meditation and silence that we appreciate the "secret counsel" of which Saint Gregory speaks; for we are learning that as we acknowledge ourselves to be the servant of Jehovah and as we recognize that the Great Servant is the Christ within us, so do we receive our instructions more directly from the Lord Himself and are able to achieve such a degree of readiness and receptivity that the voice will say, "Thou art my servant."

"Thou art my servant," says Jehovah, "in whom I will be glorified": not merely glorified, but in whose life, daily conduct, rewards of activity, and plans for the future the Great Servant will so manifest Himself that all who meet the servant will recognize the hand and purpose of the Great Servant at work in his affairs. A successful servant is one who enters into the mind and plans of the master. He gives himself wholly over to the interests and activities of his superior and has no schemes or intentions of his own. During his hours of service an employee in a business concern must yield his personality to the requirements of the concern, and he finds that only as he does this can he win notice or promotion.

So it is not surprising to find the servant of our poem crying out, from the depths of personal mortification, "I have labored in vain, I have spent my strength for nought and vanity"; for this must be

the cry of any man who has tried to manage his business, his life, or his body according to the wisdom of the world. It is also the experience of one who acts out of a sense of personal independence, which leads to unwelcome emphasis on personality, or to personal likes, dislikes, and prejudices in the daily living.

Some of the definitions given under the head of "vanity" in Young's concordance are "empty, ruin, vacancy, unprofitable, useless," any one of which would perfectly describe the feeling of uselessness with which we gaze at much of our past effort. Why did common sense fail us in that emergency? Why did we not foresee consequences under those particular circumstances? Why did not understanding play a larger part in our conduct and words? These questions always follow action that springs from the personal standpoint; but the servant knows that "surely the justice *due* me is with Jehovah, and my recompense with my God." It was Elihu that asked, "Shall his recompense be as thou wilt?" Only the wholehearted servant of God knows the answer: "My recompense is with my God." Many Unity students are learning to give their affairs more trustingly into the hands of God; many of us still have rather a difficult time undoing the clutch that the daily incidents have on us. But here we have the Great Servant, the Christ in each of us, showing us the attitude that He Himself takes with regard to His work—as Jesus said, "I do nothing of myself, but as the Father taught me."

This complete self-donation is further expressed in the lines "Jehovah that formed me from the womb to be his servant, to bring Jacob again to him . . . that Israel be gathered unto him." The work is accepted without question; and it is not a work of self-

redemption. It is a work for others upon which the servant launches himself with a free and a high heart, for his sense of the presence of Jehovah in all his activities is so keen that he feels no need of thinking of himself. Indeed he goes on to say, "I am honorable in the eyes of Jehovah, and my God is become my strength," for he recognizes the need for entire self-abandonment in order that the perfect word and plan of Jehovah may be made manifest in him.

The words "self-donation" and "self-abandonment" do not imply either a desire or a tendency to sink into utter nothingness, into the mire of life. On the contrary both words remind us of the words Jesus spoke, "Let him deny himself," which we know are intended to convey the idea of setting aside the personality so that "the King of glory" may come in. As the perfect servant is the one who most completely enters into the mind of the master, so the perfect life is the one that most wholeheartedly grasps and carries out the designs of our Father. The Great Servant, Jesus Christ, gave Himself without reservation to the will of God; and at that moment He knew, "God is become my strength."

Then comes the moment of triumph in which Jehovah says to each one of us who can eradicate the personality and let Spirit shine through, "It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel." The task that is presented to us is much greater than that. Why should we stop at cleansing our thought processes and establishing righteous thinking? Why should we be satisfied with achieving order in our own world, and perhaps our body and our family? If truly we have raised up "the tribes

of Jacob" and have so changed our mind that lower and unsatisfactory orders of experience are supplanted by the Jacob of higher and clearer thinking, if we have restored "the tribes of Israel" so that our life is full of righteousness, purity, and prosperity, is there not still work to be done? Are there not many persons to whom the word of release may be spoken? Thousands who are searching for Truth and are at a loss as to where to look for it?

Our work must necessarily include becoming "a light to the Gentiles" so that every area of our living may be purified and rendered a joyous and harmonious expression of the Christ. Any idea, thought, or circumstance that is less than perfect is "Gentile"; that is, it is foreign to the Christ mind, the principle of righteousness. And if we are going to carry out the command of Jesus to go "into all the world," we must attend carefully to every "Gentile" notion that finds entrance into our heart.

The servant in our poem is to "be my salvation unto the end of the earth"; and in him we recognize ourselves and a charge to ourselves to be attentive to the words of Truth that come to us, whether from the world about us or from the Christ within us. We are, humanly speaking, more disposed to ignore than to attend to such messages; but the Great Servant within us is always ready to help us become the servant of Jehovah on our own plane of expression; and to Him we turn, in Him we trust, to His hands we confide our affairs, knowing that He is "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace," and divinely eager to make His saving grace manifest in every department of our living—the whole earth.

Right Proportion

TO HOLD THINGS IN THEIR PROPER PROPORTION MEANS TO HOLD GOD FIRST, TO WANT HIM SUPREMELY . . . BEING ONE WITH ALL SUPPLY, WE HAVE ONLY TO RECOGNIZE THAT FACT AND ACCEPT OUR BLESSINGS.

BY GRACE IRENE CARROLL

TO LIVE LIFE harmoniously we must learn to hold things in their right proportion, to put the emphasis of our desire where it should be put: on the things of spirit. Jesus gave us very specific directions in this regard. He said to seek first the kingdom of God and His righteousness and all things would be added. But unfortunately the "all things" is what we are prone to center upon. We are driven by our material desires. We want so many things. Sometimes it would seem that we want everything on earth more than we want God. But surely to hold things in their proper proportion means to hold God first, to want Him supremely.

The teaching of the Bible with regard to our attitude toward possessions is very plain. It says, "Love not the world, neither the things that are in the world," for "the world passeth away, and the lust thereof." Which is to say that we must not permit ourselves to become attached to things, to material possessions of any kind. Not that they are bad. Many of them are very good, very desirable, such as pleasant homes, legitimate possessions that increase our joy of living, money that purchases leisure and the cultural values of

life. None of these are bad in themselves, and we are not to reckon them as undesirable. But they are transient. They pass away. The satisfaction they afford is only fleeting. To overemphasize their importance to us and to make their acquisition of first consideration is what we must avoid, for to do so is not merely a mistake; it is a sin, a breaking of the first commandment "Thou shalt have no other gods before me."

If we stop to analyze our manifold desires and petitions, we are more than apt to discover that they are but symbols, that translated they have a spiritual meaning and interpretation. For all the superficial emotions of the senses stand for and symbolize the profound emotions of the soul. What is the desire for money but the craving for bettered conditions, for the cultural comforts and greater satisfactions that money can gratify? What is the wish to travel but a soul hunger for the delights of viewing all the manifold beauties of this beautiful world of ours? What is the asking for health but a desire to manifest the perfection that is ours inherently, to express our real nature of spiritual wholeness and perfection? Why do we want leisure? That we may find rest in body and mind. Why do we read books? That the desire for knowledge, that prototype of wisdom, may satisfy our intelligence. Why does the heart desire a home? That love may find refuge therein. Even so all lesser desires—for cars, for clothes, for friends, and so on—all have their roots in some spiritual need—for peace, beauty, freedom, joy, the amenities of living. It is really these higher values that we unconsciously crave; it is a yearning to manifest the Spirit within, although mostly we put the weight of our desires on the outward material representations.

It is because we do thus put the accent on the outward manifestation that our prayers so frequently go unanswered and we are so often discouraged and downcast. In order to correct our wrong sense of proportion the first step we must take is to discriminate wisely between wants and necessities. For to learn to know what are real necessities and what are merely superficial wants is actually to learn to acknowledge God alone as our supply. How often we take the wrong way around in our efforts to bring good into manifestation! If for instance we want a home, the way to get it is not so much by concentrating on any visual picturization of it and then waiting for the outward materialization, although that too has its place and value. It is first of all to know God as all supply, to understand that our need of a home is already met in Divine Mind, awaiting our recognition and acceptance. To have any condition of prosperity manifest itself, it is necessary to realize the true source of supply, which is God; not simply concentrate on the thing we wish to bring into manifestation. First comes the acknowledgment of God as substance, then the asking for the concrete supply that we need. "All things are yours," Paul tells us—not going to be, but are. Being one with all supply, we have only to recognize that fact and accept our blessings. For we get what we ask for and desire, and if we desire the lesser blessing we shall get the lesser. If we ask for the greater we shall get the greater. Genevieve Courtney Maurer has said that "nothing is great enough in itself to make a son of God forget his divinity." Nothing in fact should be permitted to destroy our sense of right proportion.

Let us retrace our steps a little. Why do we want health, freedom, money, or leisure? Because we want

to enjoy life. But is not this very desire to enjoy life simply the reflex of a soul hunger for the spiritual, for the realization of God; a desire to rest in Him, to see His beauty everywhere, to feel His presence at all times, to manifest His perfection? We clutter our life up so. We accumulate and store away. We hold on to the unessential and load ourselves down with the material. But if we wish to free our spirit, we shall need to eliminate our baggage, to revalue our holdings in their proper proportion. No man as free and joyous as Jesus ever lived. He possessed only what were His bare necessities. Yet He lacked neither food, nor clothing, nor a room in which to hold a supper when the occasion arose. When He wanted money to pay His tax it was ready for Him in the mouth of a fish. His needs were all supplied as they arose. He did not fearfully lay up treasure for the future. He depended on God from day to day. Over and above all our clamor for the manifold little things, the inmost center of our being still calls for God, for peace, Truth, love, and spiritual rest. Toward the consummation of these higher values we are perpetually and unswervingly driven. For these are the essentials. All else is secondary.

Thus it is that as we advance to the higher levels of living, we continually find ourselves able to do without many of the things that we once deemed indispensable. This is the real test of progress. We learn to extract from spiritual supplies what we once sought in the lower, material sources of satisfaction. We let go of the unessential in grasping the real, the essential, until in time we come to cling only to the eternal, relinquishing the inconsequential and transitory altogether. For we are all capable of developing an ever greater and greater appreciation of the higher pleasures

and enjoyments of life. As we do so we mechanically let go of the lower ones, not from compulsion, but having found the higher, we are no longer satisfied by the lower things. We have learned to put the accent on the spiritual instead of the material. This is the meaning of growth: to be able to do without what we once regarded as absolutely essential, to see opened up to us the vast area of the heavenly where we once saw only material horizons. Thus the pleasures of a mature, active mind supersede the restless physical activities of youth, the pleasures of mere movement. We abandon the interests and occupations of the body when we have grasped the higher significance of intellectual and meditative occupations. In like manner, when we have come to realize the all-sufficiency of good, we no longer limit our petitions to the lesser, more specific, benefits. We hold things more in their right proportions, putting unseen things first and the pleasures of sense second.

But this does not necessarily mean that we shall cease to find pleasure in many things that we have risen above and ceased to value out of all proportion. It means merely that we have recognized their transitoriness and now hold them lightly, knowing that they have a value, though a secondary one, and cannot take the place of the spiritual realities that stand behind them. Thus money, a symbol of all that means comfort, respectability, and the cultural refinements of living, is still not indispensable. Poverty of course is never God's will for any of His children, but neither, on the other hand, is ostentation and the unneeded accumulation of material riches. Material abundance is but a means to an end, and no child of the Father is expected to do without a sufficiency of everything. But

there must be no misconception concerning these "added things." When the reality of divine supply is grasped, we can do without the symbol, material wealth of possessions. We now hold them in their proper proportion. To love money for itself alone, to want to amass it, makes us its slave rather than its master. A money-loving consciousness never gains the spiritual conception of true riches; while a consciousness that knows true substance to be a spiritual endowment is already beginning to enter the kingdom of heavenly riches, "where neither moth nor rust doth consume."

How many of us learn the secret, the true value of a vacation? How many mistakenly measure its benefits by the number of miles we travel, the thrills we experience, or the money we spend! How few of us measure its value in spiritual terms: the renewed consciousness of beauty and strength, the greater sense of God's loving care, and the supreme joy of an inner relaxation and growth! All too often the superficial values of showy vacations and expensive trips destroy the higher possibilities for real rest and renewal, and we return home all fagged out from our unbalanced seeking after pleasure, because we have held things in their wrong proportions. In our rushing around in search of diversion we have not got away from ourselves. Our tiresome thoughts and worries have traveled along with us, and we return to the monotonies of an unrested mind and spirit, all because the inner self has been neglected in our restless overestimation of the outer life.

So too with worldly acclaim. It is natural to crave appreciation, recognition, praise. We all do. When we have done something praiseworthy, the acknowledg-

ment of it by our fellow men is as the flower that crowns the struggles of the burgeoning plant. To enjoy well-deserved praise is pleasant. But to crave it, to grow dissatisfied and morose when it is unnaturally withheld and we are perhaps misunderstood and misjudged, is to reveal that we are not holding things in their right proportions. A little book of Eastern wisdom says, "To work alone thou hast the right but never to the fruits thereof," meaning that the accent is to be put on the duty and not on the reward. Let us do the work it is given us to do, do it the best we know how, express our talent. Let us permit God to manifest Himself through our every effort and aspiration. But let us not seek the praise that should follow or be cast down if it fails to find expression. For while we have the spiritual values of work well done, we have the reality and can dispense with the lesser gratification of praise that should accompany it. To aim at or overvalue praise is to hold things out of their true proportions, to love the transitory rather than the real.

Holding things in their true proportions explains the meaning of self-sacrifice, which sometimes seems so hard. We value happiness; but perhaps a time comes when we must change our conception of what real happiness consists of and sacrifice enjoyment in order to hold to Truth and honor. Then if we hold the right attitude toward life, we willingly relinquish material pleasures and gratifications in order to retain their spiritual counterpart, Truth, love, and unselfishness. Thus did the Christ. He doubtless loved His life, His daily contacts with His friends, His walks beneath the sunny skies of Palestine, all that made life beautiful for Him. But when it came to the necessity of sacrificing all these things in order to demonstrate to mankind that the

soul knows a happiness above and beyond the body, He did not hesitate to lay aside the material symbol. He gladly surrendered the lower material pleasures that He might demonstrate the greater joys of the soul.

Let us put the emphasis on eternity rather than on time. As we grow spiritually we are forever altering our standards, rising above what once held us firmly in its grasp. We learn to let go of wealth, renown, distinction, comfort, and praise if necessary; to take hold of Truth, honor, virtue, peace, love, and good will. The gravitation of earthly pleasures is loosened and the aspiration after the higher necessities, the eternal realities, draws us ever more and more upward. Yet the lower ones are not thrown away. They are the "added things" of life. When we keep our sense of proportion right, they are ours in abundance. We find them very pleasant and desirable while still not indispensable. They have become of secondary importance, and we no longer put the emphasis of our desires upon them. Having learned to leave everything lovingly in the hands of the Father, we now hold them in a looser grasp and, so holding them, feel a mastery over them that draws from them a greater richness and strength, simply because we are not their slaves and can easily dispense with them when something within us says "God first!"

HENRY DRUMMOND SAID: *Nor is Paul alone in singling out love as the supreme good. The three masters of Christianity are agreed about it. Peter says, "Above all things, have fervent love among yourselves." Above all things. And John goes further, "God is love"*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson I, October 3, 1937

UNITY SUBJECT—*The Practical Expression of Love.*

INTERNATIONAL SUBJECT—*Christian Sonship.*—I John 3:1-6, 18-24.

1. Behold what manner of love the Father hath bestowed upon us, that we should be called children of God; and *such* we are. For this cause the world knoweth us not, because it knew him not.

2. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is.

3. And every one that hath this hope *set* on him purifieth himself, even as he is pure.

4. Every one that doeth sin doeth also lawlessness; and sin is lawlessness.

5. And ye know that he was manifested to take away sins; and in him is no sin.

6. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither knoweth him.

18. *My* little children, let us not love in word, neither with the tongue; but in deed and truth.

19. Hereby shall we know that we are of the truth, and shall assure our heart before him:

20. Because if our heart condemn us, God is greater than our heart, and knoweth all things.

21. Beloved, if our heart condemn us not, we have boldness toward God;

22. And whatsoever we ask we receive of him, because we keep his commandments and do the things that are pleasing in his sight.

23. And this is his commandment, that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment.

24. And he that keepeth his commandments abideth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he gave us.

GOLDEN TEXT—*But as many as received him, to them gave he the right to become children of God,* even *to them that believe on his name.*—John 1:12.

SILENT PRAYER—*I enter into the Christ Spirit and make it the basis of all my thought and conduct.*

In considering the nature of spiritual love it is helpful to us to remember that we are spiritual beings. We are spiritual by reason of our having awakened to a consciousness of spiritual things and not otherwise. We are children of the Father or Holy Spirit, which means that we are the offspring of spiritual energies and motives, as we consciously express them.

The world does not recognize the Christ Spirit. It has other standards of judgment, material, physical, or apparent. The question whether we "shall know each other there" need not trouble us so much as whether we know each other here. If we are of the same mind we easily recognize one another or know one another for what we are. Knowledge is consciousness, and we lay the foundation for full knowledge here and now. If we know each other as we truly are, we shall not lose that knowledge no matter what changes or transformations we may experience. But if

we know one another only by appearances or by superficial standards of judgment, when these superficialities pass away—as all that is not eternal must—we shall have no way of knowing what remains as lasting and permanent in each one's character and individuality.

What we shall be we do not know. The future is not yet clear or manifest. We do know that what is true endures and that the Christ is Truth. Therefore what is true in us also will endure. "We shall see him even as he is." We shall see Him first in ourselves.

What kind of love causes a father to recognize a child as his son? Only the most intimate, the most complete knowledge and all-inclusive devotion can bring about such a recognition and acknowledgment. That man has within him the potential capacity to express Divine Mind is the hope that arouses him to his best exertions. Whereas physical birth fixes the parentage of the child once and for all time, spiritual birth may take place at any time, and before it does no one can be truly said to be a son or child of God. After consciousness of one's divine nature is gained

"It shall be, *that* in the place where it was said unto
them, Ye are not my people,
There shall they be called sons of the living God"

or the "ever-living God," as one version characterizes Him.

Love is the great purifying quality of life in the sense that it leads men to aspire towards the ideal and seek to express it to the exclusion of all selfishness and self-seeking. He that purifies himself of selfish desires and learns to broaden his interests to include others besides himself, by that course puts sin outside his experience. To keep the law of love is to

make lawlessness impossible.

The natural or sense man has long believed that every one is subject to sin. "There is none that doeth good, no, not one." However, a sure escape from the necessity of sinning is made through the Christ consciousness. "Whosoever abideth in him sinneth not," for "Christ is the end of the law unto righteousness to every one that believeth."

Actual expression of the spirit that animates us is the surest proof that we possess it. To cherish love as an ideal only, without attempting to express it in practical fashion, is to make others doubt that we are lovable.

Love that finds its only expression in talk may be beautiful in theory, but it lacks the warmth and vitality of the love that causes one to devote oneself to the individual or cause needing one's support. Instead of dismissing the needy with an affirmation to "go in peace, be ye warmed and filled," he in whom the Christ love is alive sees to the warming and filling. Deed and truth are the acme of affirmation.

To express love in actual, practical fashion does more than prove the Spirit of love in us. It gives us fearlessness and confidence. "If our heart condemn us not, we have boldness toward God."

Faith in the indwelling Christ and love of the Christ, when actively expressed in our daily life, insure our abiding in the Christ consciousness. Whether or not the Christ abides in us is made clear by the spirit that actuates us. We can love at will whether the object of our affection be lovable or otherwise. We can devote ourselves to whom we will, and devotion ends in love.

QUESTIONS

1. In what measure are we the product of spiritual energies?
2. Explain the statement "We shall see him even as he is."
3. How does love destroy sin?
4. Can one love the unlovable? How?

Lesson 2, October 10, 1937

UNITY SUBJECT—*Our Common Experience.*

INTERNATIONAL SUBJECT—*The Christian in God's Keeping.*—Jude 1-4, 17-25.

1. Jude, a servant of Jesus Christ, and brother of James, to them that are called, beloved in God the Father, and kept for Jesus Christ:

2. Mercy unto you and peace and love be multiplied.

3. Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for the faith which was once for all delivered unto the saints.

4. For there are certain men crept in privily, *even* they who were of old written of beforehand unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ.

17. But ye, beloved, remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ;

18. That they said to you, In the last time there shall be mockers, walking after their own ungodly lusts.

19. These are they who make separations, sensual, having not the Spirit.

20. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Spirit,

21. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22. And on some have mercy, who are in doubt;

23. And some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh.

24. Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy,

25. To the only God our Saviour, through Jesus Christ our Lord, *be* glory, majesty, dominion and power, before all time, and now, and for evermore. Amen.

GOLDEN TEXT—*Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.*—Jude 21.

SILENT PRAYER—*I abide steadfastly in the consciousness of All-Good.*

Those who trust in God to keep them from temptation and sin nevertheless have something to do to keep themselves up to the standard set by the Father. They are to keep themselves in the love of God. The last lesson told how this can be done. Through whole-souled devotion to both God and man, through keeping the thought of God constantly in mind and devoting ourselves to the needs of our fellow men, we establish ourselves in the love of God. Since the way is not easy it is not popular, as living for pleasure is popular. Nevertheless those who follow it find lasting satisfaction such as the quest of pleasure cannot give.

Life is both individual and social, and in respect to both one does well to be on one's guard. In a world where duality is everywhere apparent, the person whose faith is in the spiritual side of existence and in the things that are eternal as contrasted with the things that are transitory, needs to hold fast to his allegiance and not be turned aside by lesser influences. A warning to be true to Truth is in order. To be true as an individual is easier than being true as a member of society. "It is easy in the world to live after

the world's opinion," but difficult for a member of a social group to stand by his own convictions in the midst of the group, though he could easily do so in solitude.

If we are to build ourselves up on a foundation of stanch character and responsibility, we must have a working basis of faith. In general the open mind is a fine asset, but on the question of what is true, lasting, and vital we must have opinions and stand by them regardless of our environment, if we are to grow into the consciousness of eternal life.

The Christ life is not merely a pleasurable state of enjoyment, of subjective reception of blessings. It is an active state of putting the faith that is in the believer to the test. It is a constant keeping of oneself in the love of God, not a passive acceptance of the belief that God does all the loving. God does the loving, it is true, but largely through the medium of men. When in the Christ consciousness we look for "the mercy of our Lord Jesus Christ" we look for some one on whom we may have mercy. Whereas we hold firm convictions in regard to life and Truth and God, we require of others no such firmness. Instead we have mercy on some, "who are in doubt." Others, weak in understanding, are not to be reasoned with and antagonized but are to be saved by our silently beholding them as perfect. To pray that they may see the truth and suitably acknowledge it in deeds rather than words is in order. On those who are antagonistic we are to "have mercy with fear," or we must keep our thoughts removed completely from contemplation of wrongdoing in them. Thus we avoid being swept along with the crowd and deprived of our convictions through our failure to stand by them.

Man's dependence on God and God's enabling of man to be self-reliant are interrelated states. The indwelling God enables us to build ourselves up on faith and keep ourselves in the love of God. Lacking God's presence in us we should never be able to practice what we believe independently, but should be compelled to follow without question the customs of the social group to which we belong. Only those who practice their faith and love achieve the Christ Spirit and realize the glory, majesty, dominion, and power that it bestows on those who possess it.

If one must strive in order to win the Christ Spirit, one holds cheap the effort needed to achieve joy in the final outcome. Some one has said that God and nature "are pre-eminently and supremely self-sufficing," and the person who lives according to God in the Christ Spirit finds the statement true. The fact that man must win his way up from sense consciousness, which is opposed to all that he hopes and aspires to demonstrate in the spiritual realm, makes his ascent all the more outstanding. At every step sense consciousness tends to drag him back into its easy ways. He carries this handicap in the race. The subtle influence of the lower self casts its spell over man almost unawares, tempting him to use his faith for his own profit.

The man who is firmly grounded in Truth need not be overwhelmed by the lower consciousness. He finds the higher way more and more easily demonstrable as he perseveres in it.

QUESTIONS

1. How does one keep oneself in the love of God?
2. What is man's duty as a member of a group where faith is concerned?

3. Explain what the Christ life consists in.
4. How is one sometimes deprived of one's convictions?

Lesson 3, October 17, 1937

UNITY SUBJECT—*The Word of Life.*

INTERNATIONAL SUBJECT—*Christian Speech and Conduct.*—James, Chapter 3.

1. Be not many *of you* teachers, my brethren, knowing that we shall receive heavier judgment.

2. For in many things we all stumble. If any stumbleth not in word, the same is a perfect man, able to bridle the whole body also.

3. Now if we put the horses' bridles into their mouths that they may obey us, we turn about their whole body also.

4. Behold, the ships also, though they are so great and are driven by rough winds, are yet turned about by a very small rudder, whither the impulse of the steersman willeth.

5. So the tongue also is a little member, and boasteth great things. Behold, how much wood is kindled by how small a fire!

6. And the tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature, and is set on fire by hell.

7. For every kind of beasts and birds, of creeping things and things in the sea, is tamed, and hath been tamed by mankind:

8. But the tongue can no man tame; *it is* a restless evil, *it is* full of deadly poison.

9. Therewith bless we the Lord and Father; and therewith curse we men, who are made after the likeness of God:

10. Out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be.

11. Doth the fountain send forth from the same opening sweet *water* and bitter?

12. Can a fig tree, my brethren, yield olives, or a vine figs? neither *can* salt water yield sweet.

13. Who is wise and understanding among you? let him

show by his good life his works in meekness of wisdom.

14. But if ye have bitter jealousy and faction in your heart, glory not and lie not against the truth.

15. This wisdom is not *a wisdom* that cometh down from above, but is earthly, sensual, devilish.

16. For where jealousy and faction are, there is confusion and every vile deed.

17. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy.

18. And the fruit of righteousness is sown in peace for them that make peace.

GOLDEN TEXT—*Let no corrupt speech proceed out of your mouth.*—Eph. 4:29.

SILENT PRAYER—*I drill my thoughts and words to express truth, love, and wisdom.*

Culture comes through mental and moral training, and the latter consists largely of self-discipline. One of the first marks of the cultured person is the poise that results from thorough command by him of his thoughts and words.

Instead of being teachers of culture the majority are students and disciples, with no heavier responsibility than that of being true to their words and increasing their understanding in every way possible.

Man stumbles in his speech through lack of enlightenment or lack of love. He in whom love is well developed does not say or do the wrong thing on occasion; he is equal to all occasions and all demands made upon him. James says that he who controls his words is a perfect man. This method of gaining perfection is no royal road, for it requires practice and perseverance of a high order.

Mechanical control is easily developed and has reached a high level of efficiency. The course of a

ship is determined by the set of the rudder, an adjustment that is easily made. The bridle allows the rider to control his mount, a creature larger and stronger than he. Metaphysically the tongue represents the horse or the ship, and the controlling and directing agent of each of them represents the will. He whose will is aligned with love controls his tongue without difficulty. He who has no consciousness of love often finds his tongue running away with his best intentions and creating havoc where he had planned to establish harmony. Love is the only power that tames the tongue without fail.

The uncontrolled tongue, like the unbridled horse or rudderless boat, leaves the one using it at the mercy of unintelligent natural forces. We are free to express both constructive and negative things in full measure through the same medium. If we are so minded we may speak true words one moment and false words the next. We may save our soul through the choice of right words. "To him that ordereth *his* conversation *aright* will I shew the salvation of God." He may condemn himself to suffering and misery with false words. "By thy words thou shalt . . . be condemned."

Again, "the tongue is a fire." Jesus Christ said that He came to bring fire on earth, and He kindled this fire with the Word that was God. Wherever His word was received and heeded it consumed pretense, falsehood, and self-seeking. Where one refuses to speak constructively and lives instead in a welter of negation, one kindles a fire of evil words, and these spread like a conflagration, consuming good will, love, generous feeling, and every other good that true words create. Thus the "wheel of nature" or round of good

effects set in motion by true thoughts and words is reversed.

The great beasts of antiquity that could not be tamed by man have disappeared, leaving him the potential master of the animal world. But his dominion cannot become complete until he masters himself, and the self-evident starting point of his conquest is in his choice of words. He can banish from his speech the habit of duality if he will. It takes thought, devotion to the ideal of inner truth, and perseverance, but habitual indulgence in both blessing and cursing can be made over into the habit of blessing only.

Every one is known by his word, and if that be variable and uncertain there is no steadfastness of character in the man. Before he develops dependability of thought and speech, no one can depend on him. The fountain of the inner life must flow uniformly if the life is to hold that refreshing quality which renews strength in others and helps them solve their problems. Some one has said that all our modern problems arise within the realm of human relationships and that our human springs of action need the touch of religion to make them more charitable and just, sympathetic and magnanimous. With springs like these one lives the "good life . . . in meekness of wisdom."

As one awakens to newness of life in Christ one gains spiritual wisdom. Spiritual wisdom differs from worldly wisdom in that it is innate, though often latent and in need of cultivation and development.

Any one may gauge the measure of his inner wisdom by noting the quality of his thoughts and words. If these are pure, peaceable, gentle, amenable, mer-

ciful, fruitful of good, constant and true, his is the wisdom from above. If he can hold himself poised in inner peace, he will always be able to discern what is right and wise in any time of need.

QUESTIONS

1. What quality, when developed, makes one equal to anything that may arise in his relations with others?
2. What faculty can tame the tongue?
3. Why is speech less easily controlled than mechanical instruments that direct power?
4. Compare "the wisdom that is from above" with worldly wisdom.

Lesson 4, October 24, 1937

UNITY SUBJECT—*What We Live For.*

INTERNATIONAL SUBJECT—*Christian Renewal.*—Titus 3:1-11.

1. Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work,
2. To speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men.
3. For we also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another.
4. But when the kindness of God our Saviour, and his love toward man, appeared,
5. Not by works *done* in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit,
6. Which he poured out upon us richly, through Jesus Christ our Saviour;
7. That, being justified by his grace, we might be made heirs according to the hope of eternal life.
8. Faithful is the saying, and concerning these things I desire that thou affirm confidently, to the end that they who have believed God may be careful to maintain good works. These things are good and profitable unto men:

9. But shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain.

10. A factious man after a first and second admonition refuse;

11. Knowing that such a one is perverted, and sinneth, being self-condemned.

GOLDEN TEXT—*For the grace of God hath appeared, bringing salvation to all men.*—Titus 2:11.

SILENT PRAYER—*I live through faith, and divine love harmonizes and restores me daily.*

To be independent of all restraint is the goal of all who are in sense consciousness. In that domain every one desires to be his own master. The reason for this desire is not that each one may conquer the lower or selfish nature and develop the higher, though a few aspire to do so. The majority of those in sense consciousness wish to do as they please and enjoy life.

The Christ Spirit fires men with a different purpose. Under its influence they set about adjusting themselves as members of society while disciplining themselves as individuals. They have no wish to best others or live at the expense of others. They wish to give instead. The worker, far from aiding and abetting labor troubles, obeys authority willingly and gladly. The Christ mind brings to his remembrance the things that are vital for him to keep before him.

Many of these things lead him away from sense consciousness. "Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work." The list does not cover the pleasure seeker. He who follows it will find all his spare time filled and will forget to advance his own interests. The self-seeker would say that it violates all

man's natural instincts to be in subjection to rulers and authorities; but co-operation can be won in no other way than by willing and eager obedience to the authority chosen and acknowledged by the majority.

Nothing less than the grace of the Christ Spirit is needed to keep one reminded always to speak only good of others, to express harmony, gentleness, and meekness. The wisdom from above shows us that it is better to obey the law that transcends our present understanding than to doubt and flout what we cannot yet perceive. The higher wisdom gives us the power to recognize what is for our own good so that we do not care to live unwholesomely, to be a prey to malice and envy, hate or hatefulness. Life is a blessed experience when it is lived in good will and amiability, which approach the grace of spirit growing out of the Christ love.

Kindness alone, quite apart from any more pronounced warmth of feeling, is Godlike and puts the one who practices it uniformly in possession of the divine nature. The kind person is the child of the King and has already entered into his Father's kingdom.

Every one who experiences the regeneration gains an entirely new outlook on life and thereafter sees through other eyes than those with which he once took his impressions from externals. Through the mind that was in Christ Jesus he ascends from one measure of grace to another, beginning in common humanity and progressing to divine compassion and goodness. This progress leads him to a consciousness of his inheritance of eternal life. As we earn eternal life we grow into consciousness of it, until we become as sure that life is continuous as we are that it is now

in us and that we are in it.

To have one's conduct express one's inner convictions is of the greatest importance. Since activity is inevitable, if one's work is not good or desirable it will be the opposite. To affirm good works is imperative on the part of the teacher. The student also should hold that his expression is in harmony with his faith, and so keep himself reminded of the faith that is in him, lest it lapse through disuse.

Included in the catalogue of foolish questionings is speculation concerning our future state, concerning "life after death." Of equal unimportance is keeping in mind the physical aspects of one's history represented by genealogies. The one who strives and fights about the law disqualifies himself from keeping the law. "The Lord's servant must not strive, but be gentle towards all." Effectual teaching can be done in no other way than by taking for granted the student's desire to learn the way of life, and giving expression to the wisdom that comes in answer to one's receptivity to what is good and true.

To be conscious of being right need not make one factious. One can know that one is right and remain at peace in the midst of dissension and strife. "The fruit of righteousness is sown in peace for them that make peace." Also, the effect of righteousness is "quietness and confidence for ever." Integrity and honesty make self-condemnation impossible and peace inevitable.

QUESTIONS

1. How does the Christ Spirit affect man?
2. Is it better to obey a law we do not understand, or reject it and wait for understanding to come to us?
3. Explain what you understand by the words "the kindness of God our Saviour."

4. Why should one's conduct be in harmony with one's inner convictions?
5. How is factiousness avoided?

Lesson 5, October 31, 1937

UNITY SUBJECT—*The Divine Law in the Heart of Man.*

INTERNATIONAL SUBJECT—*The Moral Issue in the Drink Problem* (International Temperance Sunday).
—Rom. 13:12-14; I Cor. 6:9-11; Gal. 5:16-24.

12. The night is far spent, and the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light.
13. Let us walk becomingly, as in the day; not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy.
14. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts *thereof*.

9. Or know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men,
10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.
11. And such were some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God.

16. But I say, Walk by the Spirit, and ye shall not fulfil the lust of the flesh.
17. For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would.
18. But if ye are led by the Spirit, ye are not under the law.
19. Now the works of the flesh are manifest, which are *these*: fornication, uncleanness, lasciviousness,
20. Idolatry, sorcery, enmities, strife, jealousies, wraths,

factions, divisions, parties,

21. Envyings, drunkenness, revellings, and such like; of which I forewarn you, even as I did forewarn you, that they who practise such things shall not inherit the kingdom of God.

22. But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness,

23. Meekness, self-control; against such there is no law.

24. And they that are of Christ Jesus have crucified the flesh with the passions and the lusts thereof.

GOLDEN TEXT—*Walk by the Spirit, and ye shall not fulfil the lust of the flesh.*—Gal. 5:16.

SILENT PRAYER—*I walk in the light of understanding, and the way lies clear before me.*

Ignorance is the night of the mind. When we accept the Christ way of life as the true one and follow it to the best of our ability, we thereby open mind and heart to the wisdom of Spirit and mental light begins to dawn in us. No one need remain ignorant of the law of life and well-being. Desire for understanding of the right course and earnest search for it lead one to sure knowledge. Wisdom cries:

"I love them that love me;
And those that seek me diligently shall
find me."

Understanding is the strongest armor that any one can wear. The cumbrous suits of metal plates or woven chain worn by knights of old in combat have long ago been discarded, but armor to protect mind and heart from injury is needed now as urgently as ever. Perfect understanding is perfect protection, for he who is established in the higher wisdom cannot be deceived by the appeals of the natural or darkened consciousness.

To keep one's life keyed to the divine law is to do more than be temperate in all things. Temperance is habitual moderation, and the one who desires to follow the true way of life does not indulge even moderately in what injures him physically, mentally, or morally. He abstains from such things completely.

To know what is good and follow it is to walk becomingly: "as in the day." That course shows wisdom and good sense. To know what is good and waver in following it, obeying first an impulse towards good and next an opposite impulse, may be moderation, but it is poor judgment and unwisdom. The frog that in climbing out of the well fell back three feet for every two feet it advanced is a symbol of the one who wavers in keeping the law of life. He can make no real progress until he puts provision for the flesh out of mind.

Negation always awaits the one who relaxes his efforts to surmount obstacles and transcend limitations. The negative aspect does not exist for him who remains constant in his purpose and practice. He looks to the perfect law and remains "a doer that worketh," until his works build under him a solid foundation that holds him up in time of temptation or distress.

Under the divine law, as under the man-made law, we inherit only from those related to us. To inherit the kingdom of God we must relate ourselves to the divine. One often hears the expressions "car conscious," "radio conscious," and the like, but the words "God conscious" are rarely used. Yet to be conscious of God is to know true success in living.

To be conscious of a thing is to have it always in mind and live as well as think in terms of it. To be conscious always of God is to keep the first commandment. Failure to keep it means a relapse into sense

consciousness, and a person thus relapsing experiences one or more of the evil states named in today's lesson. To fall into evils such as these results in a mixed consciousness, in which it is impossible to inherit the kingdom of God. Those who walk by the Spirit abstain from every appearance of evil.

A gauge for measuring the degree of Christ spirituality to which one has attained is to be had. No one need be unenlightened in this regard. He can tell by taking note of his habitual thoughts and actions. If these are inspired by love, joy, peace, kindness, goodness, faithfulness, meekness, or self-control, one need not fear that the mainsprings of one's life are sensual or inferior. If on the other hand the "works of the flesh" mentioned in the text are apparent in one's life, there is work to be done in clearing ground for the spiritual gifts to take root and grow.

As in organic nature little of value grows without cultivation and painstaking care, so in the inner life it is necessary to weed out all undesirable habits and inordinate desires, and sow the good seed of true thoughts and words. The fruits of the Spirit do not grow in the soil of the flesh consciousness. The flesh must be crucified or "crossed out," and the thoughts trained to gather round the Christ Spirit, where they increase daily until they form the Christ mind in man.

QUESTIONS

1. How does one cast off the works of darkness and put on the armor of light?
2. Of what is armor a present symbol?
3. Distinguish between temperance and abstinence.
4. How can one avoid the forms of negation mentioned in the text of this lesson?
5. Explain how we may inherit the kingdom of God.
6. Where can the fruits of the Spirit be cultivated?

Meditative Prayer

By Blanche Marie Peters

Blessed Benefactor, Thou art blessing and enriching my life continually, and I desire to become worthy of Thy benevolence.

I cast out all preconceived judgment concerning myself as well as others, and I become conscious of Thee as the Spirit of truth within me, teaching me Thy ways.

I empty my heart of all selfishness, and Thou as divine love dost fill it with tender mercy, attracting my good.

I eliminate from my mind all thoughts of imperfection concerning my body, and Thou as pure life dost enter in to cleanse, heal, and make complete.

I deny away all sense desires from my soul, I realize Thee as ideal fulfillment, and I am satisfied.

I give up all limited ideas concerning my supply, and Thou as unlimited substance dost fill to overflowing my empty vessels, and prosperity appears.

Silent UNITY

I love to do Thy will and walk in Thy light.

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City, Mo. Cable address: Unity, Kansas City.

Give your full name and address

HEALTH *and* PROSPERITY

HABITUAL readers of the daily papers grow to believe that the destiny of the world and all its people depends on politics, and that what is going on in Washington is vastly more important than some new psychological fad or craze that may move the multitude to new modes of thought and action.

Consequently the public mind is not agitated nor is it even aware that the medical world is being stirred to its staid depths by a movement that is permeating medical science. The doctors have named it psychiatry, their latest scientific discovery. The psychiatrist operates on people's minds and heals them of both mental and physical disabilities. A reporter in an interview with two of the leading doctors of the new branch of medicine tells of the marvelous changes they had made in the lives of many people, in showing them not only how to be healthy but happy also. The reporter comments:

"Give and take," says one psychiatrist. "Face the truth," counsels another: "Look at things the way they really are." He adds that there is a good deal of practical aid in the Ten Commandments even for this generation. Another quotes the passage from the Bible that says the kingdom of God is within you.

"Here, here," says the listener to whom all this has a decidedly familiar ring of childhood counsels, often heard and frequently discarded. "Isn't all this what the most understanding priests and ministers and teachers and family doctors have been trying to get people to understand for generations, before anybody ever heard of you psychiatrists?"

"Exactly," say the psychiatrists with a smile. "We don't claim that we discovered it by any means. We use the methods of the confessional and find them very helpful. We think we've learned a little more than the doctors who went before us, and we're learning a little each day. There's no magic to it at all, this study of the mind and the emotions and the illnesses and unhappiness they produce. Psychiatry is scientific knowledge, and common sense, and understanding hearts."

One of these psychiatrist-doctors said to the reporter, "Hatred is the most deadly poison in the world. It kills more people and wrecks more lives every year than any germ disease. Selfishness, the ruthless pursuit of happiness for oneself without regard for the rights of others, is the principal cause of human unhappiness and the reason life seems empty and bitter to many millions living in a rich, beautiful, amazing world, about which we are learning more and more every year."

This is good as far as it goes, but psychiatry must go deeper into human hearts and minds before it will solve the ills of humanity as Jesus Christ solves them. It is good to jolly people along and show them the futility and downright danger of thoughts of hate, anger, jealousy, and the well-known brood of destructive emotions, but no one will ever be entirely freed from the dynamic effects of these satanic forces without the intervention of the Christ mind. "For God sent not the Son into the world to judge the world; but that the world should be saved through him."

True salvation or safety from evil thinking can be had only by insulating the thinker in a mind aura that is stronger and purer than the race thought to which we all are exposed. Through His unity with the Father-

Mind Jesus Christ provided such an insulation, and all who cultivate the harmonies of love that He counseled will enter into the consciousness of heaven.

Undoubtedly the most destructive of all the devastating forces of the universe are hate, anger, revenge. The whole human family believed until the advent of Jesus Christ that these destroyers of men were ordained of God, and their scriptures so taught. Jesus reversed this world-wide thought barrage of death and destruction when He announced, "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven."

The thought atmosphere of the earth is so heavily charged with destructive thoughts at the present time that sane minds look on with amazement and wonder if the race is about to destroy itself. The only safety in the presence of this mental dynamite is to insulate oneself in the love of God through Christ.

Our class thoughts for this month will give you peace, harmony, and the consciousness of the presence of Jesus Christ.

HEALING THOUGHT

Divine love harmonizes and heals me.

PROSPERITY THOUGHT

Divine love provides me with plenty, and I am unselfish in my possessions.

(Use from October 20 to November 19)

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared.

I Will Come and Heal

I AM STRONGER and my health is better than it has been for twelve years. I thank Unity for showing me the true way to Christ and His healing. I am able to understand God's law better than ever before, and I pray that God may bless the Master's work that you are doing so wisely and unselfishly.—*J. L., Bellingham, Wash.*

THOUGH YOUR letter reached me only this morning, I have felt the beneficial effects of your spiritual ministrations since the day after I mailed you the letter asking for your prayers. Since that time I have been free from pain. I feel very grateful to God and to you, and I convey my heartfelt thanks for your help.—*L. M., New York City.*

I WROTE TO you a short time ago asking for your prayers, as I was having mastoid trouble. I was greatly relieved in a very short time. All pain has subsided and the swelling is gone. I am indeed grateful for your help. I thank God every day for Unity. Your teachings have brought me closer to Him.—*Mrs. J. B. M., Memphis, Tenn.*

I WRITE MOST joyfully to tell you that the condition

in my son's nose and eyes has entirely disappeared in spite of the fact that he has exposed himself many times to the same pollens. He is free. We give thanks to God and to Silent Unity for your holy ministrations.—*O. C. D., Laurel, Calif.*

SOME WEEKS ago I asked your help. I had been in an automobile accident and received cuts and bruises on my face. From the moment you received my request I sensed a wonderful strength and peace. My face healed quickly, and there will be no scars. I am inclosing a love offering with my blessing.—*R. M., Kansas City, Kans.*

YESTERDAY I wired to you for prayers that my small daughter might have relief from a severe attack of the grippe. Immediately upon sending the message I felt a deep relief, and C—— got up from a nap feeling improved and with almost no cough. Her recovery has been rapid, and I am grateful for your help.—*Mrs. M. P., Montpelier, Vt.*

YOU MAY discontinue prayers for my son R——. He is much better and has had no more stomach attacks. I am so very grateful for your loving and faithful help. God bless all Silent Unity.—*Mrs. C. H., Kansas City, Mo.*

SEVERAL months ago I wrote to you asking for prayers, as I had had a nervous breakdown. I was very despondent and ill. Now my mind has cleared, my headache is gone, and my soul is illuminated with the faith and courage of Jesus Christ. I am at last myself again. I am most grateful for your help.—*H. S., Andover, Mass.*

I WAS TAKEN suddenly ill with pneumonia and my condition was doubtful. My son wrote to you at Unity for prayers. Now I am up and gaining strength daily. The

doctor said it was a remarkable recovery. I know that my healing was an answer to prayer, and I am most grateful for this demonstration of what God will do if we ask in faith. God bless you all.—*Z. Q., Butte, Mont.*

Filled with Plenty

I ASKED prayers that I might be able to sell some property of mine. I had been thanking God that the place was already sold. I came in contact with a person who had wanted it five years ago, but we came to no terms at that time. We got together again and this time came to terms immediately, and my property was sold. I constantly praise and thank God for the swift manifestation of His blessings.—*B. C., Chicago, Ill.*

EVERYTHING is working out according to the divine plan. Business continues to boom and, best of all, many blessings have been reflected in the lives and affairs of our patrons. Some of them are getting remarkable results. We cannot praise Silent Unity too highly for the wonderful work they are doing for mankind.—*W. M., Detroit, Mich.*

THANK YOU for your prayers. I rented my apartment without running an advertisement, and then just as my husband's job was completed he was given another. I am thankful for my blessings and for your help and encouragement. God bless you.—*E. P., Dallas, Tex.*

IN MY last letter I wrote for help in gaining confidence in myself. I also wrote that I needed a larger income. A short time later I had an increase in salary of 150 per cent. This may sound like a fairy tale, but it is true nevertheless. I am surely grateful and give God all the

praise. I am sure that every one would be happier if he would only take God into partnership and give Him what is due Him.—*F. B., Bedford, Ind.*

He Shall Have Abundance

SINCE THE use of the prosperity bank drill many nice things have come to me. What a blessing it is that when we are not spiritually strong enough to contact God we may turn to Unity, whose workers are in touch with the source of all good. For all these blessings I praise God and thank you always.—*L. R., Tekonsha, Mich.*

I HAVE BEEN wonderfully blessed in the use of the prosperity bank drill. There has been a steady outpouring of God's goodness to me. Somehow you bring God nearer, and your letters are inspirational and helpful. God bless you and your work.—*Mrs. H. K. B., Seattle, Wash.*

SINCE RECEIVING the prosperity bank I have attained a steady position that is a very pleasant one. The work is such as I am best fitted for. I thank God and Unity for the wonderful help in showing me the light. Please send me another bank.—*S. W., New York City.*

WHEN I SENT in the contents of my last prosperity bank I omitted to ask you to send me another one. I cannot get along without it. Every time I look at the little blue bank I sense anew the love and protection of God. I have experienced many blessings through the daily use of the bank drill, and I am very grateful. —*E. C., Toronto, Ont., Canada.*

THE PROSPERITY bank drill has given me a feeling of assurance that all my supply comes from God. It is wonderful to think that everything I do is for Him. I

am able to put worry aside. I am very grateful for all your help. Please send me another bank. God bless you all.—*A. D., Wellington, N. Z.*

Search the Scriptures

I CANNOT tell you the joy, the inspiration these correspondence course lessons have been to me. While I have studied Unity teachings for several years, these lessons and your annotations have made many truths much clearer, closer, and dearer to me. I am trying to practice the Truth in my lessons, and the result has been wonderful and has brought to my realization more than ever the fact that we are children of God and that we should do His will.—*M. M., Seattle, Wash.*

I AM SENDING my last lesson in *Lessons in Truth.* Words cannot convey the depth of my appreciation for your help and inspiration. I have grown and am growing in Truth. I want to continue with the advanced lessons at once. Life is transformed when God is in partnership with us; when we recognize His partnership with us.—*J. A. W., Honolulu, Hawaii.*

My Help Cometh from Jehovah

I HAVE received my *Daily Word* in Braille. I cannot begin to express to you what it means to me to be able to read my own *Daily Word.* I am being blessed more than ever through the Unity teachings and the use of the prosperity bank drill. I have been able to meet every demand this year, praise God.—*C. B. E., Eastman, Ga.*

THREE YEARS ago, when I was deep in trouble and distress, when days of overwork and sleepless nights of

worry had dried up the wellspring of joy within me, a friend interested me in Unity literature. I began to read and study, believe and hope.

Since that time my whole life has altered. I still have problems, but I let go of them, and thank God, I see them as purely external. I am very grateful to Unity.—*Mrs. J. J., Gordonsville, W. Va.*

Love One Another

I WROTE to you some weeks ago for prayers for harmony in my mind and in my affairs and home. I am very grateful for the wonderful demonstration of peace; the feeling of loss and discord has entirely disappeared. I know that with God directing me there can be no impatience and injustice in my life. You have helped me so much. God bless you all.—*F. E. W., Chicago, Ill.*

I WANT to thank you for the help I have received in restoring harmony in my home. It is as though a miracle had been performed. I am awed by the reality. I am very, very grateful for your help and am inclosing a love offering in appreciation.—*Mrs. F. S., Los Angeles, Calif.*

He Is My Refuge

I WANT TO tell you of the wonderful help I have received from your literature and the prosperity bank drill. When I sent for my last bank, we were in straitened circumstances and were having a struggle to make ends meet. Almost immediately upon beginning the bank drill my husband was given more work and longer hours and I received part-time work, which has helped a great deal. All through the depression we were

taken care of in divine order, and I can never be grateful enough for all the wonderful blessings that have come to us. I send my blessing and thanks for the wonderful work you are doing.—*E. W., Eagle Rock, Calif.*

Unto Us a Child

I AM VERY happy to tell you of the birth of our perfect baby girl. Her birth was so quick and easy it was almost unbelievable, and your maternity lessons and prayers have meant everything to me. This is my second Unity baby. I am inclosing an offering with my thanks and blessing for the good work you are doing for the world. —*Mrs. R. J., Glendive, Mont.*

MY BABY, a perfect little boy, was born several weeks ago. I had a normal delivery and have recovered rapidly. My stay in the hospital was most enjoyable. I thank all of you kind workers for your prayers. I feel that this experience has drawn me closer to God.—*M. D., Cleveland, Ohio.*

His Truth Is a Shield

SOME TIME ago I was in a friend's car when it skidded on the ice. We were turned around and landed upside down over an embankment. All the time we were whirling around and tumbling over I held the thought that we were in God's arms and therefore safe. We landed in the only snow drift near by and not even a fender was dented. No one even had a bruise. All the oil ran out of the car, and that was absolutely the only damage. For this blessing and for many others, I am forever grateful.—*Mrs. L. C. B., Faribault, Minn.*

Give unto the Lord

INCLOSED you will find my tithe. Please accept it with my blessing that it bear much fruit. In the few weeks that I have been tithing I have been richly blessed. I thank you sincerely for introducing me to it.—*M. H., Klamath Falls, Oreg.*

SINCE WRITING to you at Easter time I have taken a new position with an increase in salary of thirty dollars, and I am sure that it is a natural result of following the teachings of Unity. If the law works for me it will work for others; therefore what I have to give will do the greatest good through Unity School, or least that is the way I feel about it now. It is a real pleasure and, I feel, a wonderful opportunity to return a tenth of my income for the happiness and peace of mind of other people.—*P. W., Los Angeles, Calif.*

Study to Be Quiet

I WANT TO thank you for your prayers. They were a wonderful help to me. I passed both my classwork and my Regents' examinations. Without your help I am sure I should not have been successful. I am inclosing a love offering with my blessing.—*M. N. B., Brooklyn, N. Y.*

I CAN NEVER tell you of all the blessings I received in the last term of my high-school course. I want to thank you for your wonderful prayers through which I received the help of God. I graduated finishing one of the easiest terms I have had in high school. My grades were the best I have ever made. This has been one of the happiest times of my whole life, and I thank you again for your prayers.—*N. V., Dallas, Tex.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

Many times I seem to touch God's gifts, and then they elude my grasp. This makes it hard for me to believe that God's will for me is success and prosperity. Can you help me in my trouble?—*Question answered by Silent Unity.*

God's will for you is success and prosperity. His will for you is all that you need to make your life complete. If you need more wisdom, more understanding, more faith, more joy—He will give you all these things. You need only believe that these things are yours. Your desire for success is a worthy one, and it is God's will that you should have success. In all that you do, know that success is for you. Be positive and relaxed in this realization, be alert and receptive to new and inspiring ideas from within. Constantly know that God's wisdom and power are working in and through you and your affairs, making your way easy, joyous, and successful. In this attitude of mind, you are proclaiming the will of God and acknowledging it, but at the same time you are not decreeing the exact way in which His will shall be manifested.

Your work in mind ends with the acknowledgment of God's will as success, or whatever it is you desire. Unifying yourself with Him makes it possible for Him to work through you and to lead you into the opportunities that are for your greatest success.

"Thy will be done" or "Seek ye first the kingdom"

is the way in which our world is made manifest according to the Father's perfect plan. You can see how much wiser it is to pray to God for the fulfillment of His will in our life, than to pray specifically for some certain outer manifestation of success.

I want to get away from here and make a new start. There is too much discord among the people here. Will you help me to sell my restaurant and get away?—*Question answered by Silent Unity.*

With our faith in God, we know that He hears and answers the prayers of those who look to Him in faith. Bless your present surroundings and see only good—God—everywhere present. Recognize all people as children of God, expressing the love of God one toward another. Deny every appearance of inharmony and discord. Right where you are is your opportunity to establish peace, order, and perfection, and while you are doing this good work the Lord will bless you richly and draw to you much good.

Place the business you wish to sell in God's hands and know that the rightful owner will claim his own. Realize that your business is one that is prepared to serve others, and as you are willing to let the business be blessed by Him, no mortal thought shall obstruct its sale. You and all who are concerned in this transaction shall be satisfied and prospered.

Do students of Unity need to give up church membership?—*Question answered by Silent Unity.*

Many persons, as they progress in the study of Truth, frequently give up any membership they may

have had in a church. However we never suggest that students of Truth need to cease their church activities, for we know that God is continually working in and through all churches. Students of Unity may retain their membership in any church to which they have belonged, if they find that such association is beneficial. We always suggest that our friends turn within for guidance in spiritual matters.

Why can't I be healed? I have had a goiter for several years and have had your help and that of others without results.—*Question answered by Silent Unity.*

We know that you can be healed, for we know that God's will for you is continuous health and harmony.

Health is a natural result of living in harmony with God's laws. When any form of physical negation appears in the body, it is evident that there is need for greater harmony with His divine principles. In turning to Him for healing, it is important to be receptive to His guiding wisdom, for health is related to many things not commonly associated with physical harmony. It is well to be guided by Him in all thinking, speaking, and acting. The Father wants all persons to have health, and He has established laws that must always be observed. An endeavor to know His laws and a diligent effort to live in harmony with them open the way for perfect and enduring health.

Quietly turn within so that you may receive guidance and wisdom from the Father in regard to your health. He may reveal to you the importance of giving attention to things that you may not have considered. The way of health is not difficult when you feel your oneness with His guiding wisdom.

The October Unity Periodicals Will Hold Your Interest

THIS month *Unity Daily Word* brings you a meditation by Fayette M. Drake called "I Am Your Answer to Prayer." He pictures the I AM as the complete fulfillment of every righteous desire. If you wish light, peace, courage, joy, health, or prosperity the I AM is the power that expresses itself through you to bring it into manifestation. Mr. Drake is a worker in the department of Silent Unity, where he has served longer than any one else except Charles Fillmore. His deep understanding of Truth fits him for writing this beautiful meditation.

ARE YOU cultivating your God-given talent? You may say that you have no special gift, or that some obstacle stands in the way of your putting it to use. Kathleen Winifred Welch has written an article for *Weekly Unity* called "Your Individual Gift," in which she emphatically claims that every person has a distinct talent for doing something well. She also cites instances of persons who, though seriously handicapped, have risen above every limitation and rendered great service to humanity. Read her article and learn how to discover your own special talent and bring it into happy activity.

WHEN will businessmen wake up to the fact that grabbing everything and giving the other fellow not even an inch unless forced to do so is the wrong approach to success? The truth of this was brought home

to a man who had made a complete failure of a business that his predecessor had conducted successfully. Strangely enough a boy started him thinking along the right line, a boy who shared with him a luscious piece of apple pie freshly baked by his mother. Read the story of "One-a-Day Sam," by Vern Godkin in *Good Business,* and learn how to turn failure into success.

A FEATURE that is proving more and more popular with *Progress* readers is the series "What Religion Means to Me," which began in the March number. Each article is written by a different person, with the result that the ideas presented are many and varied. Florence Taylor writes the article in the October number. She tells of her present attitude toward religion as compared with that of earlier days when as a self-appointed dictator she fairly dragged her husband and children to church on all occasions, and dominated their religious thinking. She has discovered that religion is something far bigger than doctrine and strict church attendance.

HALLOWEEN is synonymous with thrills, and there are plenty of them in the *Wee Wisdom* story by Dorothea J. Snow called "The Ghost on Lonesome Hill." Think of having a Halloween party in an honest-to-goodness haunted house! This was what the Fun and Frolic Club was planning. But the boys who went over after school to clean up the place got a real scare when they started up the stairway. First soft violin music, then the sight of a shadowy, white-robed figure peering down at them, caused the boys to take sudden flight from Lonesome Hill. In the end however the mystery was solved; the ghost was invited to the party and asked to join the club. This story teaches a lesson in sportsmanship.

A CALL FROM INDIA

Silent-70 recently had a letter from the manager of the Krishna Library in Jagraon, India, asking for literature. The letter said that this library was established seven years ago to meet the spiritual needs of the people. It continued as follows:

"Fortunately a copy of *Unity Daily Word* came to our hands. We studied it and were pleased to find much spiritual food to enlighten our taste in the Sacred Scriptures. We like it all the more because it throws a flood of light on the sayings of the Bible. So the staff and members of our library will be highly obliged if you are good enough to send a free monthly copy of the magazine to the library."

Unity Daily Word and *Unity* have been entered for this library, free of charge, and a copy of *Lessons in Truth* has been sent also. Silent-70 now serves nine libraries in India, besides one hundred other institutions. This good work is maintained by love offerings from those who are vitally interested in spreading the message of Truth. Silent-70 is grateful for this help.

THE OUNCE OF PREVENTION

Many persons are heard to express the wish that they might have known Truth sooner and thus been able to forestall certain negative conditions in their life. Members of the Help-One-A-Month Club are helping

to supply this ounce of prevention by sending a gift subscription for a Unity periodical to some person each month. In a year's time each member gives direct help to twelve persons and indirect help to many more. Would you like to join this club and share the joy that comes to those who thus help in spreading the message of Truth? "One subscription a month" is the club slogan. Just write to the Help-One-A-Month Club, 917 Tracy, Kansas City, Mo., and say that you wish to become a member. Let *Unity* be your first gift subscription.

EXPRESS YOUR DIVINE PERFECTION

It is said that forty thousand roses are required for making one ounce of attar of roses. We may liken this ounce to a good life into which goes the concentrated essence of thousands and thousands of beautiful thoughts, words, and deeds. But how can you so direct your thinking and acting as to make of your life a thing of goodness and beauty? The answer is to let Truth be your guide, to study its precepts, and to put them into daily practice. No matter what the conditions of your life may be, you can learn how to express your own divine perfection. If you are interested in making a systematic study of Truth, write for information about the course that is offered by Unity School. Address the Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

The Purpose of Unity

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help men and women of every church and also those who have no church affiliations to use the eternal Truth of God.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide to Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed to provide and maintain a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught under the direction of an authorized leader.

Unity centers and study classes are places of religious research for all regardless of creed; and places where helpful instruction in Christian living may be received.

Through the Field Department Unity School of Christianity offers an advisory service for center leaders, and authorizes the establishing of Unity classes and centers.

Information about Silent Unity (Unity School's healing department) is given elsewhere in this magazine.

Unity Annual Conference Members and Licensed Teachers

The following Unity leaders are conducting a spiritual ministry in keeping with the Christ teaching as interpreted by Unity School. With the exception of those designated by (LT), these leaders are members of the Unity Annual Conference. Centers are open for teaching, healing, devotional services, and the sale of Unity literature.

Those designated by (LT) are Licensed Unity Teachers. They are preparing for membership in the Unity Annual Conference.

ALABAMA

Birmingham—Harriet Price (LT) Massey bldg

ARKANSAS

Little Rock—Mary Wayman, Unity, 809 W 15th

CALIFORNIA

Alameda—Alice Hopkins (LT) Unity, 1300 Grand

Bakersfield—Della Shutts (LT) Unity, Southern hotel

Beverly Hills—Ruth Rae, Unity, 371 N Bedford

Compton—May Butterworth (LT) Unity, 260 E Compton

Eagle Rock—Gertrude Hall (LT) Unity, 2122½ Colorado

Glendale—Geraldine Johnson, Unity, 119 S Kenwood; Mary Adams, Meta Cen, 1420 Kenneth

Hollywood—Geraldine Johnson, Unity Meta Cen, 1641 N Cherokee; Rose Schneider (LT) Unity Studio, 1217 N St Andrews

Inglewood—Maude Galpin, Unity, Queen & Commercial

Ione—Hazel Merriweather, Unity Cen

La Canada—Loretta Hennessy, 5223 La Canada

Long Beach—Louise Newman, Unity, 432 Locust

Los Angeles—Emma Luke, Unity, 2120 S Union; Alfred Williams, Unity, 233 S Broadway; Nannie B. Highnote, Unity, 1532 Wilshire; Nina Fisher (LT) Unity, 4958 W Adams; William Howard (LT) Unity, 1684 W Adams

Oakland—Rose Emery, Unity Cen, Ebell Club bldg; Susanna Scott (LT) Unity, 5365 Bond

Pasadena—Lily Stack, Unity, 11 N Oak Knoll; Norma Knight Jones (LT) Unity, 11 N Oak Knoll

Richmond—Beulah Tiller, Unity, 146 2d

Riverside—Katherine Sweaney, (LT) Unity, 3639 8th

Sacramento—Naomi Anderson, Unity Cen, Odd Fellows' hall

Santa Ana—Louise Newman, Unity Soc, Commercial bldg

San Bernardino—Dr. and Mrs. H. P. Nicholls, Unity Cen, 701 Arrowhead

San Francisco—Robert Hulbert, Unity Temple, 126 Post; Marie P. Handly, 350 Geary

Santa Cruz—Mary and Roseline Higgins, Society of Prac Chris, 151 Garfield

Santa Monica—Mr. and Mrs. L. L. Hill, Unity Cen, 528 Arizona

Stockton—Harriet Batson, Unity, 822 N Center

Van Nuys—Mary Hider, Unity, 14123 Gilmore

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Rockford—Bonnie Brown (LT) Unity, Stewart bldg; Mae Lundahl (LT) Unity, 1230 Grant
Springfield—Mary Meek (LT) Unity, 509 S 6th

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Topeka—Harriet Pfouts, Unity, Jayhawk hotel

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Louisville—Georgiana Tree West, Unity, 1322 4th; Theresa Rehm, 2111 Eastern Pkwy; Maebel Carrell (LT) Unity, 1322 S 4th; Julie Lilly (LT) Broadway Unity Cen, Breslin bldg

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Bozeman—Mary Wessel, Unity, Baxter hotel
Butte—Mary Wessel, Unity, Y M C A
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Livingston—Mary Wessel, Unity, Elks' hall

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Oakland—Truth Cen, 3006 Fruitvale; H. C. Capwell & Co; Unity Cen, Ebell Club bldg; Christian Assb, 1800 Alice
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Redlands—Leona Ballou, 906 Tribune
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NEW BOOKLET ON TITHING—

"As You Tithe so You Prosper" is the name of Unity's new booklet by L. E. Meyer, soon to be off the press. You may ask, "Isn't tithing just an old Mosaic law? What significance could it have for me?" This booklet will answer your questions and show you that the underlying principle of tithing is the very foundation of prosperity. It explains what the tithe is, how to use it, and why the practice of tithing opens the way to increased supply.

The material in this booklet was published in *Unity* last spring under the title of "God's Tenth." The enthusiasm with which it was received led us to publish it in booklet form. It will be made up in a stiff binding and priced at 50 cents. Reserve your copy now.

Help us to serve you more efficiently by always notifying us in advance of any change in your address.

A Notice of Price Change

After November 1 the quantity price of our greeting booklets will be 12 copies for a dollar instead of 20 copies, as before. However the single-copy price will remain 10 cents. For the benefit of our many friends we shall continue to take orders under the old plan until November 1. Send your order in now, and if you like we will hold it to be filled any time between now and Christmas.

A new greeting booklet, *The Way of Faith,* by Nonie Rose, will be ready about November 1, and may be included in your order now. Our other greeting booklets are *Holy Bread, The Song of Life, The Protecting Presence, Twenty-Four Golden Hours, Where Blessings Begin, What Child Is This?,* and *The Great Helper.* Order any of these eight booklets now at the old rate of 20 for $1. Mailing envelopes are included free.

Have Faith in Yourself

A lesson to discount the "I can't" attitude toward life is found in the story of the twelve men whom Moses sent forth to spy out the land of Canaan. Eleven of them reported that the land could not be taken, but Caleb asserted confidently, "We are well able to overcome it."

Dr. C. Stanley Long makes this story the basis of his article "Stand Up to Life," to be published in the November issue of *Unity*. This article is a call to use your God-given power to conquer fear, anxiety, and thoughts of failure, and push on to success, which is rightfully yours since you are a child of God. "Stand Up to Life" will bring you new courage and inspiration. Share it with a friend by ordering for him a *Unity* subscription beginning in November. Price, $1 a year.

Talks by a Unity Executive

The workers at Unity headquarters are always glad when the office manager, Retta M. Chilcott, gets up to make a talk. They know she is sure to bring them something of definite, practical value, something that will help them to solve the problems of everyday living. Now four of her recent informal talks that have proved especially popular are to be published in *Progress* magazine, beginning in October. "In the Sight of God" is the subject of the first, and those to follow consecutively are "Naught Can Disturb," "Wish, Work, and Pray," and "You Are Divine." Be sure to read these inspiring articles; also give some friend the benefit of the entire series by beginning a *Progress* subscription for him now. *Progress* is $1 a year.

"Thinking Makes It So"

"If we think that evil exists as a power in the world . . . we make it an active force, and it appears to be all that we imagine it," says Charles Fillmore. The chapter "How to Control Thought" in his book *Christian Healing* explains why hard experiences come into our life and how we may prevent their coming. Now in its eighteenth edition, this book is a beacon of light to those who know how to avail themselves of its teaching.

A Morning Devotion

When you get up in the morning, take a little time to put yourself "in tune with the Infinite." You will find that this gives you new strength and confidence for

the day. The page lesson in *Unity Daily Word* is just the right length and contains just the needed inspiration for your morning devotion. Thousands study this lesson each day, and as you study it with them, you share the invisible good that results from their united prayers and meditations. Study *Unity Daily Word* in addition to *Unity, Weekly Unity, Progress,* or *Good Business.* It emphasizes the teaching of the other magazines. Price, $1 a year.

CONSULT SILENT UNITY . . .

Do you read Silent Unity's answers to questions asked by readers who are seeking a broader understanding of Truth? On page 79 of *Unity* you will find excerpts from Silent Unity's letters to these friends. Perhaps you too would like to have some question answered from a metaphysical standpoint, or to have help in solving some problem. Please feel free to consult Silent Unity. This department stands ready at all times to pray with you and help you to find your way out of any negative condition. People in all parts of the world write to Silent Unity and receive the benefit of its loving ministry.

RECOGNITION FOR PROSPERITY

A letter to Charles Fillmore from Angela Morgan, well-known writer of inspirational poetry, contained these words of praise:

"May I congratulate you upon your glorious book entitled *Prosperity?* This is a magnificent interpretation of the law of eternal supply. I am more than grateful to have the volume with me for continual refreshment and stimulation."

Prosperity is a comprehensive discussion of supply from a metaphysical standpoint. It gives definite directions for making contact with abundant good.

Do You Seek Healing?

Do not shut your eyes to a seemingly adverse condition of mind, body, or affairs. This, says Dr. Ernest C. Wilson, is comparable to cutting the telephone wires to prevent hearing bad news. In chapter 4 of his book *Master Class Lessons* Doctor Wilson discusses healing and explains how understanding faith makes contact with spiritual help that reaches past all negative human verdicts. *Master Class Lessons* is a textbook that new students of Truth find both practical and inspiring.

A Book of Treasures

Mrs. E—— R——, of Texas, writes: "I received *You Can Be Healed* a few weeks ago. It is impossible to find words that would justly express the gratitude my heart holds for being able to obtain such a helpful and wonderful book so filled with treasures. I would not be without it for many times its price."

You Can Be Healed, by Clara Palmer, is bringing light to thousands. It will help you to call forth the healing power of Christ in you to restore yourself and others.

Practice Makes Perfect

The successful handling of his first case does not establish a lawyer in his profession. Through practice he becomes more familiar with the law and more proficient in applying it. In the same way a single demonstration does not establish one in the knowledge of Truth. Genevieve Courtney Maurer draws this parallel on page 85 of her book *The Christ Way of Living.* She explains how the continued practice of spiritual thinking makes demonstration as inevitable and as natural as breathing. Consult this book for practical suggestions for making demonstrations.

Two Ways of Praying

In her book *Selected Studies* Imelda Octavia Shanklin suggests two methods of prayer by which we can manifest God. We can ask Him to become in us that which we particularly specify, or we can ask Him to become in us that which He particularly desires. Turn to page 40 of this book and read through the entire chapter. It will bring you new light on how to manifest God fully and completely.

Salvation for Today

The thought of salvation has long been associated with a future existence—with escape from punishment after death. But the salvation that Jesus Christ came to bring to the world is a far deeper, broader thing. Let H. Emilie Cady explain to you the full meaning of salvation and how to avail yourself of it. She does this in her booklet *Finding the Christ,* one of the most inspired writings ever published by Unity.

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It is not too soon to plan your Christmas gifts. Order your books and magazines now and let us hold them for holiday mailing.

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Please send me a Prosperity Bank. I will use it seven weeks and save $3 to pay for a year's subscription for UNITY, to be entered at once for each of three friends. I ask the prayers of Silent Unity for my prosperity.

Friend's name .....

Street .....

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Friend's name .....

Street .....

City and State .....

Friend's name .....

Street .....

City and State .....

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The Sunlit Way

Ernest C. Wilson revises and rewrites one of his most popular books. THE SUNLIT WAY will appear in a new edition November 1.

NEW ideas, new points of view, new experiences have come to Ernest Wilson since he first wrote THE SUNLIT WAY over ten years ago. In the light of these he has been able to make the new edition of this book more human and more practical even than it was before.

All Doctor Wilson's rich experiences—as editor, writer, lecturer, pastor—are blended in the pages of this book. As though he were seated in his study he chats of how he has seen Truth make life a "sunlit way" for others and how it can do the same for us.

Let this sensible and genuinely understanding book enrich your life. Advance orders are now being accepted for the new edition, which is due from the printers on November 1. The price: $1 in cloth binding; $2 in flexible.

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House Blessing

Bless the four corners of this house,
And be the lintel blest;
And bless the hearth, and bless the board,
And bless each place of rest;
And bless the door that opens wide
To stranger, as to kin;
And bless each crystal windowpane
That lets the starlight in;
And bless the rooftree overhead,
And every sturdy wall;
The peace of God, the peace of man,
The peace of love, on all.

—*Arthur Guiterman*